



In the name of Allah: the Compassionate, the Merciful

سورة الزمر

AZ-ZUMAR

Name

The Surah derives its name from verse 71 and 73 in which the word *zumar* has occurred.

Period of Revelation

In verse 10 (*wa ardullah-i-wasi atun*: and Allah's earth is vast) there is abundant evidence that this Surah was sent down before the migration to Habash. Some traditions provide the explanation that this verse was sent down in respect of Hadrat Ja'far bin Abi Talib and his companions when they made up their mind to emigrate to Habash. (*Ruh al-Maani*, vol. XXII, p. 226).

Theme and Subject matter

The entire Surah is a most eloquent and effective address which was given some time before the emigration to Habash, in an environment filled with tyranny and persecution, ill-will and antagonism, at Makkah. It is a sermon whose addressees mainly are the unbelieving Quraish, although here and there the believers also have been addressed. In it the real aim of the invitation of Muhammad (upon whom be Allah's peace and blessings) had been enunciated, which is this: Man should adopt Allah's servitude sincerely, and should not pollute his God worship with the service of any other. Presenting this cardinal principle in different ways over and over again, the truth of *Tauhid* and the excellent results of accepting it, and the falsehood of *shirk* and the evil consequences of following it, have been explained in a most forceful way, and the people exhorted to give up their wrong way of life and return to the mercy of their Lord. In this very connection, the believers have been instructed, as if to say: "If a place has become narrow for the worship and service of Allah, His earth is vast: you may emigrate to some other place in order to save your faith: Allah will reward you for your patience." On the other hand, the Holy Prophet has been encouraged, so as to say: "Tell the disbelievers plainly that they may do whatever they like, but their persecutions and tyrannies will never deter you from the way of Islam; that they may go on doing their worst to obstruct your way, but you will continue to perform your mission in spite of the adverse conditions and circumstances."

The Holy Quran

The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿1﴾

From	مِنْ	Of this Book	الْكِتَابِ	The revelation	تَنْزِيلُ
The All-Wise	الْحَكِيمِ	The All-Mighty	الْعَزِيزِ	Allah	اللَّهُ

Translit	<i>Tanzīlu Al-Kitābi Mina Allāhi Al-'Azīzi Al-Ḥakīmi</i>
AhmedAli	یہ کتاب اللہ کی طرف سے نازل کی گئی ہے جو غالب حکمت والا ہے
Jalandhry	اس کتاب کا اتارا جانا غنائے غالب (اور) حکمت والے کی طرف سے ہے
YusufAli	The revelation of this Book is from Allah, the Exalted in Power, Full of Wisdom.
M.Khan	The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise.
Pickthal	The revelation of the Scripture is from Allah, the Mighty, the Wise.
Shakir	The revelation of the Book is from Allah, the Mighty, the Wise.

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿2﴾

To you	إِلَيْكَ	Have sent down	أَنْزَلْنَا	Verily We	إِنَّا
So worship	فَاعْبُدِ	In truth	بِالْحَقِّ	The Book	الْكِتَابَ
For Him	لَهُ	Sincerely	مُخْلِصًا	Allah	اللَّهُ
				Is the religion	الدِّينَ

Translit	<i>'Innā 'Anzalnā 'Ilayka Al-Kitāba Bil-Ḥaqqi Fā'budi Allāha Mukhliṣāan Lahu Ad-Dīna</i>
AhmedAli	بے شک ہم نے یہ کتاب ٹھیک طور پر آپ کی طرف نازل کی ہے پس تو خالص اللہ ہی کی فرمانبرداری میں نظر رکھ کر اسی کی عبادت کر
Jalandhry	(اے پیغمبر) ہم نے یہ کتاب تمہاری طرف سچائی کے ساتھ نازل کی ہے تو خدا کی عبادت کرو (یعنی) اس کی عبادت کو (شرک سے) خالص کر کے
YusufAli	Verily it is We Who have revealed the Book to thee in Truth: so serve Allah, offering Him sincere devotion.
M.Khan	Verily, We have sent down the Book to you (O Muhammad SAW) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.
Pickthal	Lo! We have revealed the Scripture unto thee (Muhammad) with truth; so worship Allah, making religion pure for Him (only).
Shakir	Surely We have revealed to you the Book with the truth, therefore serve Allah, being sincere to Him in obedience.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ
 إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ ۚ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ﴿3﴾

Religion	الدِّينُ	Is for Allah	لِلَّهِ	Surely	أَلَا
Who take	اتَّخَذُوا	And those	وَالَّذِينَ	The (pure) complete	الْخَالِصُ ۚ

The Holy Quran

The Troops

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Not	مَا	Protectors	أَوْلِيَاءَ	Besides him	مِنْ دُونِهِ
That they may bring us	لِيُقَرِّبُونَا	Only	إِلَّا	We worship them	نَعْبُدُهُمْ
Near	زُلْفَىٰ	Allah	اللَّهِ	To	إِلَىٰ
Judges	يَحْكُمُ	Allah	اللَّهُ	Verily	إِنَّ
What	مَا	Concerning (in)	فِي	Between them	بَيْنَهُمْ
Differ	يَخْتَلِفُونَ ۖ	In it	فِيهِ	They	هُمْ
Not	لَا	Allah	اللَّهُ	Truly	إِنَّ
He is	هُوَ	Whoever	مَنْ	Guides	يَهْدِي
		And disbeliever	كَفَّارٌ	A liar	كَاذِبٌ

Translit	'Alā Lillāhi Ad-Dīnu Al-Khālīṣu Wa Al-Ladhīna Attakhadhū Min Dūnihi 'Awliyā'a Mā Na`buduhum 'Illā Liyuqarribūnā 'Ilā Allāhi Zulfā 'Inna Allāha Yaḥkumu Baynahum Fī Mā HumFīhi Yakhtalifūna 'Inna Allāha Lā Yahdī Man Huwa Kādhibun Kaffārun
AhmedAli	نبرداری خالص فرمانبرداری اللہ ہی کے لیے ہے جنہوں نے اس کے سوا اور کارساز بنا لیے ہیں ہم ان کی عبادت نہیں کرتے مگر اس لیے کہ وہ ہمیں اللہ سے قریب کر دیں بے شک اللہ ان کے درمیان ان باتوں میں فیصلہ کرے گا جن میں وہ اختلاف کرتے تھے بے شک اللہ اسے ہدایت نہیں کرتا جو جھوٹا ناشکر گزار ہو
Jalandhry	دیکھو خالص عبادت خدا ہی کے لئے (زیبا ہے) اور جن لوگوں نے اس کے سوا اور دوست بنائے ہیں۔ (وہ کہتے ہیں کہ) ہم ان کو اس لئے پوجتے ہیں کہ ہم کو خدا کا مقرب بنادیں۔ تو جن باتوں میں یہ اختلاف کرتے ہیں خدا ان میں ان کا فیصلہ کر دے گا۔ بے شک خدا اس شخص کو جو جھوٹا ناشکر ہے ہدایت نہیں دیتا
YusufAli	Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.
M.Khan	Surely, the religion (i.e. the worship and the obedience) is for Allāh only. And those who take Auliya' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allāh." Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever.
Pickthal	Surely pure religion is for Allah only. And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto Allah. Lo! Allah will judge between them concerning that wherein they differ. Lo! Allah guideth not him who is a liar, an ingrate.
Shakir	Now, surely, sincere obedience is due to Allah (alone) and (as for) those who take guardians besides Him, (saying), We do not serve them save that they may make us nearer to Allah, surely Allah will judge between them in that in which they differ; surely Allah does not guide him aright who is a liar, ungrateful.

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَا صُطْفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۚ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ



Allah	اللَّهُ	Willed	أَرَادَ	Had	لَوْ
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A son	وَلَدًا	Take	يَتَّخِذَ	To	أَنْ
He created	يَخْلُقُ	Of those whom	مِمَّا	He could have chosen	لَا مُصْطَفَى
But glory by to him	سُبْحَانَهُ ۖ	He pleased	يَشَاءُ ۖ	Whom	مَا
The one	الْوَّاحِدُ	Allah	اللَّهُ	He is	هُوَ
				The irresistible	الْقَهَّارُ

Translit	Law 'Arāda Allāhu 'An Yattakhidha Waladāan Lāṣṭafā Mimmā Yakhluqu Mā Yashā'u Subhānahu Huwa Allāhu Al-Wāḥidu Al-Qahhāru
AhmedAli	اگر اللہ چاہتا کہ کسی کو فرزند بنائے تو اپنی مخلوقات میں سے جسے چاہتا ہے لیتا وہ پاک ہے وہ اللہ ایک بڑا غالب ہے
Jalandhry	اگر خدا کسی کو اپنا بیٹا بنانا چاہتا تو اپنی مخلوق میں سے جس کو چاہتا انتخاب کر لیتا۔ وہ پاک ہے وہی توند ایتنا (اور) غالب ہے
YusufAli	Had Allah wished to take to Himself a son, He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! (He is above such things.) He is Allah, the One, the Irresistible.
M.Khan	Had Allāh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But glory is to Him! (He is above such things). He is Allāh, the One, the Irresistible.
Pickthal	If Allah had willed to choose a son, He could have chosen what He would of that which He hath created. Be He glorified! He is Allah, the One, the Absolute.
Shakir	If Allah desire to take a son to Himself, He will surely choose those He pleases from what He has created. Glory be to Him: He is Allah, the One, the Subduer (of all).

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۖ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ ۖ
وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۖ أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ ﴿5﴾

And the earth	وَالْأَرْضَ	The heavens	السَّمَاوَاتِ	He has created	خَلَقَ
The night	اللَّيْلِ	And makes overtake	يُكَوِّرُ	With the truth	بِالْحَقِّ ۖ
And makes overtake	وَيُكَوِّرُ	The day	النَّهَارِ	Over	عَلَى
The night	اللَّيْلِ ۖ	Over	عَلَى	The day	النَّهَارِ
And the moon	وَالْقَمَرَ ۖ	The sun	الشَّمْسَ	And He subjected	وَسَخَّرَ
For term	لِأَجَلٍ	Is running	يَجْرِي	Each	كُلٌّ
He is	هُوَ	Verily	أَلَا	An appointed	مُسَمًّى ۖ
		The Oft-Forgiving	الْغَفَّارُ	The All-Mighty	الْعَزِيزُ

Translit	Khalaqa As-Samāwāti Wa Al-'Arḍa Bil-Ḥaqqi Yukawwiru Al-Layla 'Alā An-Nahāri Wa Yukawwiru An-Nahāra 'Alā Al-Layli Wa Sakhkhara Ash-Shamsa Wa Al-Qamara Kullun Yajrī Li'jalin Musammāan 'Alā Huwa Al-'Azīzu Al-Ghaffāru
AhmedAli	اس نے آسمانوں اور زمین کو حکمت سے پیدا کیا وہ رات کو دن پر لپیٹ دیتا ہے اور دن کو رات پر لپیٹ دیتا ہے اور اس نے سورج اور چاند کو تابع کر دیا ہے ہر ایک وقت مقرر تک چل رہا ہے خبردار وہی غالب بخشنے والا ہے

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Jalandhry	اسی نے آسمانوں اور زمین کو تدبیر کے ساتھ پیدا کیا ہے۔ (اور) وہی رات کو دن پر لپیٹتا ہے اور دن کو رات پر لپیٹتا ہے اور اسی نے سورج اور چاند کو بس میں کر رکھا ہے۔ سب ایک وقت مقرر تک چلتے رہیں گے۔ دیکھو وہی غالب (اور) بخشنے والا ہے
Yusuf Ali	He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law), each one follows a course for a time appointed. Is not He the Exalted in Power— He Who forgives again and again?
M.Khan	He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.
Pickthal	He hath created the heavens and the earth with truth. He maketh night to succeed day, and He maketh day to succeed night, and He constraineth the sun and the moon to give service, each running on for an appointed term. Is not He the Mighty, the Forgiver?
Shakir	He has created the heavens and the earth with the truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one runs on to an assigned term; now surely He is the Mighty, the great Forgiver.

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ ۚ
يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۚ ذَلِكُمْ اللَّهُ رَبُّكُمْ لَهُ
الْمُلْكُ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ فَأَنَّى تُصْرَفُونَ ﴿٦﴾

A soul (adam)	نَفْسٍ	From	مِنْ	He created you	خَلَقَكُمْ
Madd	جَعَلَ	Then	ثُمَّ	A single	وَاحِدَةٍ
And he as sent down	وَأَنْزَلَ	Its wife	زَوْجَهَا	From it	مِنْهَا
Cattle	الْأَنْعَامِ	Of	مِنْ	For you	لَكُمْ
he creates you	يَخْلُقَكُمْ	pairs	أَزْوَاجٍ ۚ	Eight pairs	ثَمَانِيَةَ
Of your mothers	أُمَّهَاتِكُمْ	The wombs	بُطُونِ	In	فِي
Creation	خَلْقٍ	After	مِنْ بَعْدِ	Creation	خَلْقًا
Three	ثَلَاثٍ ۚ	Veils of darkness	ظُلُمَاتٍ	In	فِي
Your Lord	رَبُّكُمْ	Allah	اللَّهُ	Such is	ذَلِكُمْ
No	لَا	The Kingdom	الْمُلْكُ ۚ	His is	لَهُ
He	هُوَ ۚ	But	إِلَّا	God	إِلَهَ
		Are you turned away	تُصْرَفُونَ	How then	فَأَنَّى

Translit	Khalaqakum Min Nafsin Wahidatin Thumma Ja'ala Minhā Zawjahā Wa 'Anzala Lakum MinaAl-'An`ām Thamāniyata 'Azwājīn Yakhluqukum Fī Buṭūni 'Ummahātikum Khalqāan Min Ba`dīKhalqīn Fī Żulumātin Thalāthin Dhalikumu Allāhu Rabbukum Lahu Al-Mulku Lā 'Ilāha 'Illā Huwa Fa'annā Tuṣrafūna
Ahmed Ali	اس نے تمہیں ایک جان سے پیدا کیا پھر اس نے اس سے اس کی بیوی بنائی اور تمہارے لیے آٹھ ز اور مادہ پارہاؤں کے پیدا کیے وہ تمہیں تمہاری ماؤں کے

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	بیٹوں میں ایک کیفیت کے بعد دوسری کیفیت پر تین اندھیروں میں بناتا ہے یہی اللہ تمہارا رب ہے اسی کی بادشاہی ہے اس کے سوا کوئی معبود نہیں پس تم کہاں پھرے جا رہے ہو
Jalandhry	اسی نے تم کو ایک شخص سے پیدا کیا پھر اس سے اس کا جوڑا بنایا اور اسی نے تمہارے لئے چار پایوں میں سے آٹھ جوڑے بنائے۔ وہی تم کو تمہاری ماؤں کے پیٹ میں (پہلے) ایک طرح پھر دوسری طرح تین اندھیروں میں بناتا ہے۔ یہی خدا تمہارا پروردگار ہے اسی کی بادشاہی ہے۔ اس کے سوا کوئی معبود نہیں پھر تم کہاں پھرے جاتے ہو؟
Yusuf Ali	He created you (all) from a single person: then created, of like nature, his mate; and He sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another in three veils of darkness. Such is Allah your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Center)?
M.Khan	He created you (all) from a single person (Adam); then made from him his wife [Hawwa' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female; and of the camels, two, male and female). He creates you in the wombs of your mothers, creation after creation in three veils of darkness, such is Allâh your Lord. His is the kingdom, Lâ ilâha illa Huwa (none has the right to be worshipped but He). How then are you turned away?
Pickthal	He created you from one being, then from that (being) He made its mate; and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers, creation after creation, in a threefold gloom. Such is Allah, your Lord. His is the Sovereignty. There is no God save Him. How then are ye turned away?
Shakir	He has created you from a single being, then made its mate of the same (kind), and He has made for you eight of the cattle in pairs. He creates you in the wombs of your mothers-- a creation after a creation-- in triple darkness; that is Allah your Lord, His is the kingdom; there is no god but He; whence are you then turned away?

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۚ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ

الصدور ﴿7﴾

Then verily	فَإِنَّ	You disbelieve	تَكْفُرُوا	If	إِنْ
Of you	عَنْكُمْ ۖ	Is not in need	غَنِيٌّ	Allah	اللَّهُ
For His slaves	لِعِبَادِهِ	He likes	يَرْضَىٰ	And not	وَلَا
You are grateful	تَشْكُرُوا	And if	وَإِنْ	Disbelief	الْكُفْرَ ۚ
And not	وَلَا	For you	لَكُمْ ۚ	He is pleased therewith	يَرْضَهُ
The burden	وِزْرَ	Bearer of burdens	وَازِرَةٌ	Shall bear	تَزِرُ
To	إِلَىٰ	Then	ثُمَّ	Another	أُخْرَىٰ ۚ
So He will inform you	فَيُنَبِّئُكُمْ	Is your return	مَرْجِعُكُمْ	Your Lord	رَبِّكُمْ
To do	تَعْمَلُونَ ۚ	You used	كُنْتُمْ	(with) what	بِمَا
Of that which is	بِذَاتِ	(is) the Al-Knower	عَلِيمٌ	Verily He	إِنَّهُ

The Holy Quran

The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

				In the breasts	الصُّدُورِ
Translit	'In Takfurū Fa'inna Allāha Ghanīyun `Ankum Wa Lā Yardā Li `ibādihi Al-Kufra Wa 'InTashkurū Yardāhu Lakum Wa Lā Taziru Wāziratun Wizra 'Ukhrā Thumma 'Ilā RabbikumMarji`ukum Fayunabbi'ukum Bimā Kuntum Ta`malūna 'Innahu `Alīmun Bidhāti Aş-Şudūri				
AhmedAli	اگر تم انکار کرو تو بے شک اللہ تم سے بے نیاز ہے اور وہ اپنے بندوں کے لیے کفر کو پسند نہیں کرتا اور اگر تم شکر کرو تو وہ اسے تمہارے لیے پسند کرتا ہے اور کوئی بوجھ اٹھانے والا دوسرے کا بوجھ نہیں اٹھائے گا پھر اپنے رب ہی کی طرف تمہیں لوٹ کر جانا ہے سو وہ تمہیں بتا دے گا جو کچھ تم کرتے رہے ہو بے شک وہ سینوں کے مجید جاننے والا ہے				
Jalandhry	اگر ناشکری کرو گے تو خدا تم سے بے پروا ہے۔ اور وہ اپنے بندوں کے لئے ناشکری پسند نہیں کرتا اور اگر شکر کرو گے تو وہ اس کو تمہارے لئے پسند کرے گا۔ اور کوئی اٹھانے والا دوسرے کا بوجھ نہیں اٹھائے گا۔ پھر تم اپنے پروردگار کی طرف لوٹنا ہے۔ پھر جو کچھ تم کرتے رہے وہ تم کو بتائے گا۔ وہ تو دلوں کی پوشیدہ باتوں تک سے آگاہ ہے				
YusufAli	If ye reject (Allah), truly Allah hath no need of you; but He liketh not ingratitude from His servants: if ye are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the End to your, Lord is your Return, when He will tell you the truth of all that ye did (in this life). For He knoweth well all that is in (men's) hearts.				
M.Khan	If you disbelieve, then verily, Allāh is not in need of you, He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is the All-Knower of that which is in (men's) breasts.				
Pickthal	If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen; and if ye are thankful He is pleased therewith for you. No laden soul will bear another's load. Then unto your Lord is your return; and He will tell you what ye used to do. Lo! He knoweth what is in the breasts (of men).				
Shakir	If you are ungrateful, then surely Allah is Self-sufficient above all need of you; and He does not like ungratefulness in His servants; and if you are grateful, He likes it in you; and no bearer of burden shall bear the burden of another; then to your Lord is your return, then will He inform you of what you did; surely He is Cognizant of what is in the breasts.				

﴿وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۚ إِنَّكَ مِنْ أَصْحَابِ النَّارِ﴾ ﴿٨﴾

Man	الْإِنْسَانِ	Touche	مَسَّ	And when	وَإِذَا
His Lord	رَبَّهُ	He cries to	دَعَا	Some hurt	ضُرٌّ
Then	ثُمَّ	To Him	إِلَيْهِ	Turing in repentance	مُنِيبًا
A favour	نِعْمَةً	He bestows upon him	خَوَّلَهُ	When	إِذَا
What	مَا	He forgets	نَسِيَ	From himself	مِنْهُ
To Him	إِلَيْهِ	He supplicated	يَدْعُو	(he was)	كَانَ

The Holy Quran

The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

To Allah	لِلَّهِ	And he sets up	وَجَعَلَ	Before	مِنْ قَبْلُ
From	عَنْ	In order to mislead others	لِيُضِلَّ	Rivals	أَنْدَادًا
Take pleasure	تَمَتَّعْ	Say	قُلْ	His Path	سَبِيلِهِ ۚ
Surely you are (one)	إِنَّكَ	For a while	قَلِيلًا ۖ	In your disbelief	بِكُفْرِكَ
Of the Fire	النَّارِ	The dwellers	أَصْحَابِ	Of	مِنْ

Translit	<p><i>Wa 'Idhā Massa Al-'Insāna Ḍurrun Da`ā Rabbahu Munībāan 'Ilayhi Thumma 'IdhāKhawwalahu Ni`matan Minhu Nasiya Mā Kāna Yad`ū 'Ilayhi Min Qablu Wa Ja`ala Lillāhi 'Andādāan Liyuḍilla `An Sabīlihi Qul Tamatta` Bikufrika Qalīlāan 'Innaka Min 'Aṣḥābi An-Nāri</i></p>				
AhmedAli	<p>اور جب انسان کو تکلیف پہنچتی ہے تو اپنے رب کو اس کی طرف رجوع کر کے پکارتا ہے پھر جب وہ اسے کوئی نعمت اپنی طرف سے عطا کرتا ہے تو جس کے لیے پہلے پکارتا تھا اسے بھول جاتا ہے اور اس کے لیے شریک بناتا ہے تاکہ اس کی راہ سے گمراہ کرے کہ وہ اپنے کفر میں تھوڑی مدت فائدہ اٹھا لے بے شک تو دوزخیوں میں سے ہے</p>				
Jalandhry	<p>اور جب انسان کو تکلیف پہنچتی ہے تو اپنے پروردگار کو پکارتا (اور) اس کی طرف دل سے رجوع کرتا ہے۔ پھر جب وہ اس کو اپنی طرف سے کوئی نعمت دیتا ہے تو جس کام کے لئے پہلے اس کو پکارتا ہے اسے بھول جاتا ہے اور خدا کا شریک بنانے لگتا ہے تاکہ (لوگوں کو) اس کے رستے سے گمراہ کرے۔ کہہ دو کہ (اے کافر نعمت) اپنی ناشکری سے تھوڑا سا فائدہ اٹھا لے۔ پھر تو دوزخیوں میں ہوگا</p>				
YusufAli	<p>When some trouble toucheth man he crieth unto his Lord, turning to Him in repentance: but when He bestoweth a favour upon him as from Himself, (man) doth forget what he cried and prayed for before, and he doth set up rivals unto Allah, thus misleading others from Allah's Path. Say "Enjoy thy blasphemy for a little while: verily thou art (one) of the Companions of the Fire!"</p>				
M.Khan	<p>And when some hurt touches man, he cries to his Lord (Allāh Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allāh, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!"</p>				
Pickthal	<p>And when some hurt toucheth man, he crieth unto his Lord, turning unto Him (repentant). Then, when He granteth him a boon from Him he forgetteth that for which he cried unto Him before, and setteth up rivals to Allah that he may beguile (men) from His way. Say (O Muhammad, unto such an one): Take pleasure in thy disbelief a while. Lo! thou art of the owners of the Fire.</p>				
Shakir	<p>And when distress afflicts a man he calls upon his Lord turning to Him frequently; then when He makes him possess a favor from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause (men) to stray off from His path. Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the fire.</p>				

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۚ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾

Obedient to Allah	قَانِتٌ	(hs) is	هُوَ	Is one who	أَمَّنْ
Prostrating himself	سَاجِدًا	The hours of the night	اللَّيْلِ	During	آنَاءَ
The Hereafter	الْآخِرَةَ	Fearing	يَحْذَرُ	Or standing (in prayers)	وَقَائِمًا

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The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

Of his Lord	رَبِّهِ ۖ	The Mercy	رَحْمَةً	And hoping for	وَيَرْجُو
Equal	يَسْتَوِي	Are those	هَلْ	Say	قُلْ
To those who	وَالَّذِينَ	Know	يَعْلَمُونَ	Who	الَّذِينَ
It is only	إِنَّمَا	Know	يَعْلَمُونَ ۖ	Not	لَا
understanding	الْأَلْبَابِ	Men of	أُولُو	Who will remember	يَتَذَكَّرُ

Translit	'Amman Huwa Qānitun 'Ānā'a Al-Layli Sājidāan Wa Qā'imāan Yahdharu Al-'Ākhirata Wa Yarjū Rahmata Rabbihi Qul Hal Yastawī Al-Ladhīna Ya'lamūna Wa Al-Ladhīna Lā Ya'lamūna 'Innamā Yatadhakkaru 'Ulū Al-'Albābi
AhmedAli	(کیا کافر بہتر ہے) یا وہ جو رات کے اوقات میں سجدہ اور قیام کی حالت میں عبادت کر رہا ہو آخرت سے ڈر رہا ہو اور اپنے رب کی رحمت کی امید کر رہا ہو کہ وہ کیا علم والے اور بے علم برابر ہو سکتے ہیں سمجھتے وہی ہیں جو عقل والے ہیں
Jalandhry	(بھلا مشرک اچھا ہے) یا وہ جو رات کے وقتوں میں زمین پر پیشانی رکھ کر اور کھڑے ہو کر عبادت کرتا اور آخرت سے ڈرتا اور اپنے پروردگار کی رحمت کی امید رکھتا ہے۔ کو بھلا جو لوگ علم رکھتے ہیں اور جو نہیں رکھتے دونوں برابر ہو سکتے ہیں؟ (اور) نصیحت تو وہی پکڑتے ہیں جو عقلمند ہیں
YusufAli	Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord— (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition."
M.Khan	Is one who is obedient to Allāh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allāh's Signs and Verses).
Pickthal	Is he who payeth adoration in the watches of the night, prostrate and standing, beware of the Hereafter and hoping for the mercy of his Lord, (to be accounted equal with a disbeliever)? Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed.
Shakir	What! he who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for the mercy of his Lord! Say: Are those who know and those who do not know alike? Only the men of understanding are mindful.

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ ۚ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ ۗ وَأَرْضُ اللَّهِ وَاسِعَةٌ ۗ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿10﴾

who	الَّذِينَ	My slaves	يَا عِبَادِ	Say	قُلْ
Of your Lord	رَبَّكُمْ ۚ	Be afraid and keep duty	اتَّقُوا	Believe	آمَنُوا
In	فِي	Do good	أَحْسَنُوا	For those who	لِلَّذِينَ
Good	حَسَنَةٌ ۗ	World	الدُّنْيَا	This	هَذِهِ
Is spacious	وَاسِعَةٌ ۗ	Allah's	اللَّهِ	And earth	وَأَرْضُ
Those who are patient	الصَّابِرُونَ	Shall receive	يُوَفَّى	Only	إِنَّمَا

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The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

reckoning	حِسَابٍ	Without	بِغَيْرِ	Their rewards (in full)	أَجْرُهُمْ
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Translit	<i>Qul Yā 'Ibādi Al-Ladhīna 'Āmanū Attaqū Rabbakum Lilladhīna 'Aḥsanū Fī Hadhihi Ad-Dunyā Ḥasanatun Wa 'Arḍu Allāhi Wāsi'atun 'Innamā Yuwaffā Aṣ-Ṣābirūna 'Ajrahum Bighayri Ḥisābin</i>				
AhmedAli	کہ دواے میرے بندو جو ایمان لائے ہوا اپنے رب سے ڈرو ان کے لیے جنہوں نے اس دنیا میں نیکی کی ہے اچھا بدلہ ہے اور اللہ کی زمین کشادہ ہے بے شک صبر کرنے والوں کو ان کا اجر بے حساب دیا جائے گا				
Jalandhry	کہ دو کہ اے میرے بندو جو ایمان لائے ہوا اپنے پروردگار سے ڈرو۔ جنہوں نے اس دنیا میں نیکی کی ان کے لئے بھلائی ہے۔ اور خدا کی زمین کشادہ ہے۔ جو صبر کرنے والے ہیں ان کو بے شمار ثواب ملے گا				
YusufAli	Say: "O ye my servants who believe! Fear your Lord: Good is (the reward) for those who do good in this world. Spacious is Allah's earth! Those who patiently persevere will truly receive a reward without measure!"				
M.Khan	Say (O Muhammad SAW): "O My slaves who believe (in the Oneness of Allāh Islāmic — Monotheism), be afraid of your Lord (Allāh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allāh's earth is spacious (so if you cannot worship Allāh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning."				
Pickthal	Say: O My bondmen who believe! Observe your duty to your Lord. For those who do good in this world there is good, and Allah's earth is spacious. Verily the steadfast will be paid their wages without stint.				
Shakir	Say: O my servants who believe! be careful of (your duty to) your Lord; for those who do good in this world is good, and Allah's earth is spacious; only the patient will be paid back their reward in full without measure.				

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿١١﴾

I am commanded	أُمِرْتُ	Verily	إِنِّي	Say	قُلْ
Allah	اللَّهُ	Worship	أَعْبُدَ	To	أَنْ
The religious deeds	الدِّينَ	For Him	لَهُ	Sincerely doing	مُخْلِصًا

Translit	<i>Qul 'Innī 'Umirtu 'An 'A'buda Allāha Mukhliṣān Lahu Ad-Dīna</i>				
AhmedAli	کہ دو مجھے حکم ہوا ہے کہ میں اللہ کی اس طرح عبادت کروں کہ عبادت کو اس کے لیے خاص رکھوں				
Jalandhry	کہ دو کہ مجھ سے ارشاد ہوا ہے کہ خدا کی عبادت کو خالص کر کے اس کی بندگی کروں				
YusufAli	Say: "Verily, I am commanded to serve Allah with sincere devotion;				
M.Khan	Say (O Muhammad SAW): "Verily, I am commanded to worship Allāh (Alone) by obeying Him and doing religious deeds sincerely for His sake only.				
Pickthal	Say (O Muhammad): Lo! I am commanded to worship Allah, making religion pure for Him (only).				
Shakir	Say: I am commanded that I should serve Allah, being sincere to Him in obedience.				

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾

Be	أَكُونَ	In order to	لِأَنْ	and I am commanded	وَأُمِرْتُ
		Of those who submit themselves to Allah as Muslims	الْمُسْلِمِينَ	The first	أَوَّلَ

The Holy Quran

The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

Translit	Wa 'Umirtu Li'n 'Akūna 'Awwala Al-Muslimīna
AhmedAli	اور مجھے یہ بھی علم ہوا ہے کہ میں سب سے پہلا فرمانبردار ہوں
Jalandhry	اور یہ بھی ارشاد ہوا ہے کہ میں سب سے اول مسلمان ہوں
YusufAli	"And I am commanded to be the first of those who bow to Allah in Islam."
M.Khan	"And I am commanded (this) in order that I may be the first of those who submit themselves to Allāh (in Islām) as Muslims."
Pickthal	And I am commanded to be the first of those who surrender (unto Him).
Shakir	And I am commanded that I shall be the first of those who submit.

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿13﴾

I am afraid	أَخَافُ	Verily	إِنِّي	Say	قُلْ
My Lord	رَبِّي	I disobey	عَصَيْتُ	If	إِنْ
Of a great	عَظِيمٍ	Day	يَوْمٍ	Of the torment	عَذَابَ

Translit	Qul 'Innī 'Akhāfu 'In 'Aṣaytu Rabbī 'Adhāba Yawmin 'Aẓīmīn
AhmedAli	کہہ دو میں بڑے دن کے عذاب سے ڈرتا ہوں اگر اپنے رب کی نافرمانی کروں
Jalandhry	کہہ دو کہ اگر میں اپنے پروردگار کا علم نہ مانوں تو مجھے بڑے دن کے عذاب سے ڈر لگتا ہے
YusufAli	Say: "I would, if I disobeyed my Lord, indeed have fear of the Penalty of a Mighty Day."
M.Khan	Say (O Muhammad SAW): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day."
Pickthal	Say: Lo! if I should disobey my Lord, I fear the doom of a tremendous Day.
Shakir	Say: I fear, if I disobey my Lord, the chastisement of a grievous day.

قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿14﴾

I worship	أَعْبُدُ	Allah	اللَّهُ	Say	قُلِ
My religion	دِينِي	For His sake	لَهُ	By doing sincerely	مُخْلِصًا

Translit	Quli Allāha 'A`budu Mukhliṣāan Lahu Dīni
AhmedAli	کہہ دو میں خالص اللہ ہی کی اطاعت کرتے ہوئے اس کی عبادت کرتا ہوں
Jalandhry	کہہ دو کہ میں اپنے دین کو (شرک سے) خالص کر کے اس کی عبادت کرتا ہوں
YusufAli	Say: "It is Allah I serve, with my sincere (and exclusive) devotion:
M.Khan	Say (O Muhammad SAW) "Allāh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship)."
Pickthal	Say: Allah I worship, making my religion pure for Him (only).
Shakir	Say: Allah (it is Whom) I serve, being sincere to Him in my obedience:

فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ۚ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۚ
أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿15﴾

You like	شِئْتُمْ	What	مَا	So worship	فَاعْبُدُوا
Verily	إِنَّ	Say	قُلْ	Besides Him	مِنْ دُونِهِ ۚ
Will lose	خَسِرُوا	Are those who	الَّذِينَ	The losers	الْخَاسِرِينَ
On the Day	يَوْمَ	And their families	وَأَهْلِيهِمْ	Themselves	أَنْفُسَهُمْ
That	ذَلِكَ	Verily	أَلَا	Of Resurrection	الْقِيَامَةِ ۚ
A manifest	الْمُبِينُ	Loss	الْخُسْرَانُ	Will be	هُوَ

Translit	Fā`budū Mā Shi'tum Min Dūnihi Qul 'Inna Al-Khāsirīna Al-Ladhīna Khasirū 'Anfusahum Wa 'Ahlīhim Yawma Al-Qiyāmati 'Alā Dhālika Huwa Al-Khusrānu Al-Mubīnu
AhmedAli	پھر تم اس کے سوا جس کی پاؤ عبادت کرو کہہ دو خمار اٹھانے والے وہ ہیں جنہوں نے اپنے جان اور اپنے گھر والوں کو قیامت کے روز خمار میں ڈال دیا یاد رکھو! یہ صریح خمار ہے
Jalandhry	تو تم اس کے سوا جس کی پاؤ پرستش کرو۔ کہہ دو کہ نقصان اٹھانے والے وہی لوگ ہیں جنہوں نے قیامت کے دن اپنے آپ کو اور اپنے گھر والوں کو نقصان میں ڈالا۔ دیکھو یہی صریح نقصان ہے
YusufAli	"Serve ye what ye will besides Him." Say: "Truly, those in loss are those who lose their own souls and their People on the Day of Judgement: Ah! That is indeed the (real and) evident Loss!"
M.Khan	So worship what you like besides Him. Say (O Muhammad SAW): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"
Pickthal	Then worship what ye will beside Him. Say: The losers will be those who lose themselves and their housefolk on the Day of Resurrection. Ah, that will be the manifest loss!
Shakir	Serve then what you like besides Him. Say: The losers surely are those who shall have lost themselves and their families on the day of resurrection; now surely that is the clear loss.

لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ۚ ذَٰلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ ۚ يَا عِبَادِ
فَاتَّقُوا ۚ ﴿16﴾

Coverings	ظُلَلٌ	From above them	مِنْ فَوْقِهِمْ	They shall have	لَهُمْ
And beneath them	وَمِنْ تَحْتِهِمْ	Fire	النَّارِ	Of	مِنْ
Frightens	يُخَوِّفُ	That	ذَٰلِكَ	Coverings	ظُلَلٌ ۚ
His slaves	عِبَادَهُ ۚ	With it	بِهِ	Allah	اللَّهُ
		Therefore fear Me	فَاتَّقُوا	O My slaves	يَا عِبَادِ

Translit	Lahum Min Fawqihim Zulalun Mina An-Nāri Wa Min Tahtihim Zulalun Dhālika Yukhawwifullāhu Bihi 'Ibādahu Yā 'Ibādī Fa Attaqūni
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The Holy Quran

The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

AhmedAli	ان کے اوپر بھی آگ کے سانبان ہوں گے اور ان کے نیچے بھی سانبان ہوں گے یہی بات ہے جس کا اللہ اپنے بندوں کو خوف دلاتا ہے کہ اے میرے بندو! مجھ سے ڈرتے رہو
Jalandhry	ان کے اوپر تو آگ کے سانبان ہوں گے اور نیچے (اس کے) فرش ہوں گے۔ یہ وہ (عذاب) ہے جس سے خدا اپنے بندوں کو ڈراتا ہے۔ تو اے میرے بندو! مجھ سے ڈرتے رہو
YusufAli	They shall have Layers of fire above them, and layers (of Fire) below them: with this doth Allah warn off His servants: "O My servants! then fear ye Me!"
M.Khan	They shall have coverings of Fire, above them and covering (of Fire) beneath them; with this Allâh does frighten His slaves: "O My slaves, therefore fear Me!"
Pickthal	They have an awning of fire above them and beneath them a dais (of fire). With this doth Allah appal His bondmen. O My bondmen, therefor fear Me!
Shakir	They shall have coverings of fire above them and coverings beneath them; with that Allah makes His servants to fear, so be careful of (your duty to) Me, O My servants!

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى ۖ فَبَشِّرْ عِبَادِ ﴿١٧﴾

False deities	الطَّاغُوتَ	Avoid	اجْتَنَبُوا	And those who	وَالَّذِينَ
And turned in repentance	وَأَنَابُوا	Worship them	يَعْبُدُوهَا	To (not)	أَنْ
For them	لَهُمْ	Allah	اللَّهُ	To	إِلَى
To My slaves	عِبَادِ	So announce the good news	فَبَشِّرْ	Are glad tidings	الْبُشْرَى ۖ

Translit	Wa Al-Ladhīna Ajtanabū Aṭ-Ṭāghūta 'An Ya'budūhā Wa 'Anābū 'Ilā Allāhi Lahumu Al-Bushrā Fabashshir 'Ibādi
AhmedAli	اور جو لوگ شیطانوں کو پوجنے سے بچتے رہے اور اللہ کی طرف رجوع ہوئے ان کے لیے خوشخبری ہے پس میرے بندوں کو خوشخبری دے دو
Jalandhry	اور جنہوں نے اس سے اجتناب کیا کہ بتوں کو پوجیں اور خدا کی طرف رجوع کیا ان کے لئے بشارت ہے۔ تو میرے بندوں کو بشارت سنا دو
YusufAli	Those who eschew Evil— and fall not into its worship— and turn to Allah (in repentance)— for them is Good News: so announce the Good News to My Servants—
M.Khan	Those who avoid At-Ṭāghūt (false deities) by not worshipping them and turn to Allāh (in repentance), for them are glad tidings; so announce the good news to My slaves,—
Pickthal	And those who put away false gods lest they should worship them and turn to Allah in repentance, for them there are glad tidings. Therefor give good tidings (O Muhammad) to My bondmen
Shakir	And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants,

الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ۚ أُولَٰئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ ۖ وَأُولَٰئِكَ هُمْ أُوتُوا

الْأَلْبَابِ ﴿١٨﴾

To the Word	الْقَوْلَ	Listen	يَسْتَمِعُونَ	Those who	الَّذِينَ
Those are	أُولَٰئِكَ	The best thereof	أَحْسَنَهُ ۚ	And follow	فَيَتَّبِعُونَ

The Holy Quran

The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

Allah	اللَّهُ	has guided (them)	هَدَاهُمْ	(the ones) whom	الَّذِينَ
Men of	أُولُو	(they are)	هُمْ	And those are	وَأُولَئِكَ
				understanding	الْأَلْبَابِ

Translit	<i>Al-Ladhīna Yastami`ūna Al-Qawla Fayattabi`ūna 'Aḥsanahu 'Ulā'ika Al-Ladhīna Hadāhumu Allāhu Wa 'Ulā'ika Hum 'Ulū Al-'Albābi</i>				
AhmedAli	جو توبہ سے بات کو سنتے ہیں پھر اچھی بات کی پیروی کرتے ہیں یہی میں جنہیں اللہ نے ہدایت کی ہے اور یہی عقل والے ہیں				
Jalandhry	جو بات کو سنتے ہیں اور اچھی باتوں کی پیروی کرتے ہیں۔ یہی وہ لوگ ہیں جن کو خدا نے ہدایت دی اور یہی عقل والے ہیں				
YusufAli	Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endued with understanding.				
M.Khan	Those who listen to the Word [good advice Lā ilāha ill-allāh — (none has the right to be worshipped but Allāh) and Islāmic Monotheism] and follow the best thereof (i.e. worship Allāh Alone, repent to Him and avoid Tāghūt) those are (the ones) whom Allāh has guided and those are men of understanding.				
Pickthal	Who hear advice and follow the best thereof. Such are those whom Allah guideth, and such are men of understanding.				
Shakir	Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding.				

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ﴿19﴾

Against him	عَلَيْهِ	Justified	حَقَّ	Is then one	أَفَمَنْ
Will you	أَفَأَنْتَ	Of punishment	الْعَذَابِ	The word	كَلِمَةُ
In	فِي	Him who is	مَنْ	Rescue	تُنْقِذُ
				The Fire	النَّارِ

Translit	<i>'Afaman Ḥaqqā `Alayhi Kalimatu Al-`Adhābi 'Afa'anta Tunqidhu Man Fī An-Nāri</i>				
AhmedAli	پس کیا جے عذاب کا حکم ہو چکا ہے (نجات والے کے برابر ہے) کیا آپ اسے چھوڑ سکتے ہیں جو آگ میں ہے				
Jalandhry	بھلا جس شخص پر عذاب کا حکم صادر ہو چکا۔ تو کیا تم (ایسے) دوزخی کو مخلصی دے سکو گے؟				
YusufAli	Is, then, one against whom the decree of Punishment is justly due (equal to one who eschews evil)? Wouldst thou then deliver one (who is) in the Fire?				
M.Khan	Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad SAW) rescue him who is in the Fire?				
Pickthal	Is he on whom the word of doom is fulfilled (to be helped), and canst thou (O Muhammad) rescue him who is in the Fire?				
Shakir	What! as for him then against whom the sentence of chastisement is due: What! can you save him who is in the fire?				

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Sura # 39 – 75 Verses - Makkah

سورة الزمر

لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَعَدَ اللَّهُ ۚ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ﴿20﴾

Fear	اتَّقَوْا	Those who	الَّذِينَ	But	لَكِنَّ
Lofty rooms	غُرَفٌ	For them are	لَهُمْ	Their Lord	رَبَّهُمْ
Built	مَبْنِيَّةٌ	Lofty rooms	غُرَفٌ	Above them	مِنْ فَوْقِهَا
Rivers	الْأَنْهَارُ ۖ	Under them	مِنْ تَحْتِهَا	Flowing	تَجْرِي
Not	لَا	Of Allah	اللَّهُ ۚ	This is the Promise	وَعَدَ
In His promise	الْمِيعَادَ	Allah	اللَّهُ	Does fail	يُخْلِفُ

Translit	Lakini Al-Ladhīna Attaqaw Rabbahum Lahum Ghurafun Min Fawqihā Ghurafun MabniyatunTajrī Min Tahtihā Al-'Anhāru Wa'da Allāhi Lā Yukhlifu Allāhu Al-Mī'ād				
AhmedAli	لیکن جو لوگ اپنے رب سے ڈرتے رہے ان کے لیے بالا خانے میں جن کے اوپر اور بالا خانے بنے ہوئے ہیں ان کے نیچے نہیں چلتی ہوں گی یہ اللہ کا وعدہ ہے اور اللہ اپنے وعدے کے خلاف نہیں کرتا				
Jalandhry	لیکن جو لوگ اپنے پروردگار سے ڈرتے ہیں ان کے لئے اونچے اونچے محل میں جن کے اوپر بالا خانے بنے ہوئے ہیں۔ (اور) ان کے نیچے نہیں بہہ رہی ہیں۔ (یہ) خدا کا وعدہ ہے۔ خدا وعدے کے خلاف نہیں کرتا				
YusufAli	But it is for those who fear their Lord, that lofty mansions, one above another, have been built: beneath them flow rivers of delight: (such is) the promise of Allah: never doth Allah fail in (His) promise.				
M.Khan	But those who fear their Lord (Allāh) and keep their duty to Him, for them are built lofty rooms; one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allāh: and Allāh does not fail in (His) Promise.				
Pickthal	But those who keep their duty to their Lord, for them are lofty halls with lofty halls above them, built (for them), beneath which rivers flow. (It is) a promise of Allah. Allah faileth not His promise.				
Shakir	But (as for) those who are careful of (their duty to) their Lord, they shall have high places, above them higher places, built (for them), beneath which flow rivers; (this is) the promise of Allah: Allah will not fail in (His) promise.				

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيَجُ مَصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا ۚ إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿21﴾

That	أَنَّ	You see	تَرَ	Do not	أَلَمْ
From	مِنْ	Sends down	أَنْزَلَ	Allah	اللَّهُ
An causes it to penetrate	فَسَلَكَهُ	Water	مَاءً	The sky	السَّمَاءِ
The earth	الْأَرْضِ	In	فِي	As water-springs	يَنَابِيعَ
Thereby	بِهِ	Produces	يُخْرِجُ	And afterwards	ثُمَّ

The Holy Quran

The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

Colors	أَلْوَانُهُ	Of different	مُخْتَلِفًا	Crops	زَرْعًا
And you see them	فَتَرَاهُ	They wither	يَهْيِجُ	And afterwards	ثُمَّ
He makes them	يَجْعَلُهُ	Then	ثُمَّ	Turn yellow	مُصْفَرًّا
In	فِي	Verily	إِنَّ	Dry and broken pieces	حُطَامًا ۚ
For men of	لِلْأُولَى	Is a reminder	لَذِكْرِي	This	ذَلِكَ
				understanding	الْأَلْبَابِ

Translit	'Alam Tarā 'Anna Allāha 'Anzala Mina As-Samā'i Mā'an Fasalakahu Yanābī'a Fī Al-'ArḍiThumma Yukhriju Bihi Zar`āan Mukhtalifāan 'Alwānuhu Thumma Yahīju Fatarāhu MuṣfarrāanThumma Yaj`aluhu Huṭāmāan 'Inna Fī Dhālika Ladhikrā Li'wli Al-'Albābi
AhmedAli	کیا آپ نے نہیں دیکھا کہ اللہ ہی آسمان سے پانی اتارتا ہے پھر اسے چشمے بنا کر زمین میں چلا دیتا ہے پھر اس کے ذریعے سے کھیتی مختلف رنگوں کی اگاتا ہے پھر خوب ابھرتی ہے پھر آپ اسے زرد شدہ دیکھتے ہیں پھر اسے ریزہ ریزہ کر دیتا ہے بے شک اس میں عقل مندوں کے لیے عبرت ہے
Jalandhry	کیا تم نے نہیں دیکھا کہ خدا آسمان سے پانی نازل کرتا پھر اس کو زمین میں چشمے بنا کر جاری کرتا پھر اس سے کھیتی اگاتا ہے جس کے طرح طرح کے رنگ ہوتے ہیں۔ پھر وہ خشک ہو جاتی ہے تو تم اس کو دیکھتے ہو (کہ) زرد (ہو گئی ہے) پھر اسے چورا چورا کر دیتا ہے۔ بے شک اس میں عقل والوں کے لئے نصیحت ہے
YusufAli	Seest thou not that Allah sends down rain from the sky, and leads it through springs in the earth? Then He causes to grow, therewith produce of various colours: then it withers; thou wilt see it grow yellow; then He makes it dry up and crumble away. Truly in this is a Message of remembrance to men of understanding.
M.Khan	See you not, that Allāh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this, is a Reminder for men of understanding.
Pickthal	Hast thou not seen how Allah hath sent down water from the sky and hath caused it to penetrate the earth as watersprings, and afterward thereby produceth crops of divers hues; and afterward they wither and thou seest them turn yellow; then He maketh them chaff. Lo! herein verily is a reminder for men of understanding.
Shakir	Do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colors, then it withers so that you see it becoming yellow, then He makes it a thing crushed and broken into pieces? Most surely there is a reminder in this for the men of understanding.

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ ۚ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٢٢﴾

Allah	اللَّهُ	Has opened	شَرَحَ	Is he who	أَفَمَنْ
So that he is	فَهُوَ	To islam	لِلْإِسْلَامِ	His breast	صَدْرُهُ
From	مِنْ	Light	نُورٍ	In	عَلَى
To those who are hardened	لِلْقَاسِيَةِ	So woe	فَوَيْلٌ	His Lord	رَبِّهِ ۚ

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The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

Remembrance	ذِكْرٍ	Against	مِنْ	Their hearts	قُلُوبُهُمْ
In	فِي	They are	أُولَئِكَ	Of Allah	اللَّهُ َ
		plain	مُبِينٍ	Error	ضَلَالٍ

Translit	'Afaman Sharaḥa Allāhu Ṣadrahu Lil'islāmi Fahuwa `Alā Nūrin Min Rabbihi Fawaylun Lilqāsiyati Qulūbuhum Min Dhikri Allāhi 'Ulā'ika Fī Ḍalālin Mubīnin				
AhmedAli	بھلا جس کا سینہ اللہ نے دین اسلام کے لئے کھول دیا ہے سو وہ اپنے رب کی طرف سے روشنی میں ہے سو جن لوگوں کے دل اللہ کے ذکر سے متاثر نہیں ہوتے ان کے لیے بڑی خرابی ہے یہ لوگ کھلی گمراہی میں ہیں				
Jalandhry	بھلا جس شخص کا سینہ خدا نے اسلام کے لئے کھول دیا ہو اور وہ اپنے پروردگار کی طرف سے روشنی پر ہو (تو کیا وہ سخت دل کافر کی طرح ہو سکتا ہے) پس ان پر افسوس ہے جن کے دل خدا کی یاد سے سخت ہو رہے ہیں۔ اور یہی لوگ صریح گمراہی میں ہیں				
YusufAli	Is one whose heart Allah has opened to Islam, so that he has received enlightenment from Allah, (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of Allah! They are manifestly wandering (in error)!				
M.Khan	Is he whose breast Allāh has opened to Islām, so that he is in light from His Lord (as he who is non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allāh! They are in plain error!				
Pickthal	Is he whose bosom Allah hath expanded for the surrender (unto Him), so that he followeth a light from his Lord, (as he who disbelieveth)? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error.				
Shakir	What! is he whose heart Allah has opened for Islam so that he is in a light from his Lord (like the hard-hearted)? Nay, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error.				

اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٢٣﴾

The best	أَحْسَنَ	Has sent down	نَزَلَ	Allah	اللَّهُ
Its parts resembling each other	مُتَشَابِهًا	A Book	كِتَابًا	Statement	الْحَدِيثِ
From it	مِنْهُ	Shiver	تَقْشَعِرُّ	Of repeated	مَثَانِي
Fear	يَخْشَوْنَ	Of those who	الَّذِينَ	The skins	جُلُودُ
Soften	تَلِينُ	Then	ثُمَّ	Their Lord	رَبَّهُمْ
To	إِلَى	And their hearts	وَقُلُوبُهُمْ	Their skins	جُلُودُهُمْ
That is	ذَٰلِكَ	Of Allah	اللَّهُ َ	The remembrance	ذِكْرٍ
He guides	يَهْدِي	Of Allah	اللَّهُ	The guidance	هُدًى
He pleases	يَشَاءُ َ	Whom	مَنْ	With it	بِهِ
Allah	اللَّهُ	Sends astray	يُضِلِلِ	And whomsoever	وَمَنْ

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Sura # 39 – 75 Verses - Makkah

سورة الزمر

Any guide	مِنْ هَادٍ	For him	لَهُ	There is not	فَمَا
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Translit	<i>Allāhu Nazzala 'Aḥsana Al-Ḥadīthi Kitābāan Mutashābihāan Mathāniya Taqsha`irru Minhu Julūdu Al-Ladhīna Yakshawna Rabbahum Thumma Talīnu Julūduhum Wa Qulūbuhum 'IlāDhikri Allāhi Dhālika Hudā Allāhi Yahdī Bihi Man Yashā'u Wa Man Yudlīli Allāhu Famā LahuMin Hādīn</i>
AhmedAli	اللہ ہی نے بہترین کلام نال کیا ہے یعنی کتاب باہم ملتی جلتی ہے (اس کی آیات) دہرائی جاتی ہیں جس سے خداترس لوگوں کے رونگٹے کھڑے ہو جاتے ہیں پھر ان کی کھالیں نرم ہو جاتی ہیں اور دل یاد الہی کی طرف راغب ہوتے ہیں یہی اللہ کی ہدایت ہے اس کے ذریعے سے جسے چاہے راہ پر لے آتا ہے اور جسے اللہ گمراہ کر دے اسے راہ پر لانے والا کوئی نہیں
Jalandhry	خدا نے نہایت اچھی باتیں نازل فرمائی ہیں (یعنی) کتاب (جس کی آیتیں باہم) ملتی جلتی (ہیں) اور دہرائی جاتی (ہیں) جو لوگ اپنے پروردگار سے ڈرتے ہیں ان کے بدن کے (اس سے) رونگٹے کھڑے ہو جاتے ہیں۔ پھر ان کے بدن اور دل نرم (ہو کر) خدا کی یاد کی طرف (متوجہ) ہو جاتے ہیں۔ یہی خدا کی ہدایت ہے وہ اس سے جس کو چاہتا ہے ہدایت دیتا ہے۔ اور جس کو خدا گمراہ کرے اس کو کوئی ہدایت دینے والا نہیں
YusufAli	Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (Yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide.
M.Khan	Allāh has sent down the Best statement, a Book (this Qur'ān), its parts resembling each other (in goodness and truth), and oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allāh. That is the guidance of Allāh. He Guides therewith whom He wills and whomever Allāh sends astray, for him there is no guide.
Pickthal	Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), wherewith creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, wherewith He guideth whom He will. And him whom Allah sendeth astray, for him there is no guide.
Shakir	Allah has revealed the best announcement, a book conformable in its various parts, repeating, wherewith do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allah; this is Allah's guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err, there is no guide for him.

أَفَمَنْ يَتَّبِعِ بَوَّجْهِهِ سُوءَ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۚ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ

﴿24﴾

With his face	بَوَّجْهِهِ	Will confront	يَتَّبِعِ	Is he then who	أَفَمَنْ
On the Day	يَوْمَ	Torment	الْعَذَابِ	The awful	سُوءَ
To the wrong-doers	لِلظَّالِمِينَ	And it will be said	وَقِيلَ	Of resurrection	الْقِيَامَةِ ۚ
You used	كُنتُمْ	What	مَا	Taste	ذُوقُوا
				To earn	تَكْسِبُونَ

Translit	<i>'Afaman Yattaqī Biwajhihi Sū'a Al-'Adhābi Yawma Al-Qiyāmati Wa Qīla Lilẓẓālimīna Dhūqū Mā Kuntum Taksībūna</i>
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The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

AhmedAli	بھلا جو شخص اپنے منہ کو قیامت کے دن برے عذاب کی سہ بنائے گا اور ایسے ظالموں کو علم ہوگا جو کچھ تم کیا کرتے تھے اس کا مزہ چکھو
Jalandhry	بھلا جو شخص قیامت کے دن اپنے منہ سے برے عذاب کو روکتا ہو (کیا وہ ویسا ہو سکتا ہے جو عین میں ہو) اور ظالموں سے کہا جائے گا کہ جو کچھ تم کرتے رہے تھے اس کے مزے چکھو
YusufAli	Is, then, one who has to fear the brunt of the Penalty on the Day of Judgement (and receive it) on his face (like one guarded therefrom)? It will be said to the wrongdoers: "Taste ye (the fruits of) what ye earned!"
M.Khan	Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the Zâlimûn (polytheists and wrong-doers): "Taste what you used to earn!"
Pickthal	Is he then, who will strike his face against the awful doom upon the Day of Resurrection (as he who doeth right)? And it will be said unto the wrong-doers: Taste what ye used to earn.
Shakir	Is he then who has to guard himself with his own person against the evil chastisement on the resurrection day? And it will be said to the unjust: Taste what you earned.

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَآتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿25﴾

Before them	مِنْ قَبْلِهِمْ	Those who	الَّذِينَ	Denied	كَذَّبَ
From	مِنْ	The torment	الْعَذَابُ	So came on them	فَآتَاهُمُ
They perceive	يَشْعُرُونَ	Not	لَا	Where	حَيْثُ

Translit	Kadhdhaba Al-Ladhîna Min Qablihim Fa'atâhumu Al-'Adhâbu Min Hâythu Lâ Yash'urûna
AhmedAli	ان سے پہلے لوگوں نے بھی جھٹلایا تھا پھر ان پر اس طرح عذاب آیا کہ ان کو خبر بھی نہ ہوئی
Jalandhry	جو لوگ ان سے پہلے تھے انہوں نے بھی تکذیب کی تھی تو ان پر عذاب ایسی جگہ سے آیا کہ ان کو خبر ہی نہ تھی
YusufAli	Those before them (also) rejected (revelation), and so the Punishment came to them from directions they did not perceive.
M.Khan	Those before them belied, and so the torment came on them from directions they perceived not.
Pickthal	Those before them denied, and so the doom came on them whence they knew not.
Shakir	Those before them rejected (prophets), therefore there came to them the chastisement from whence they perceived not.

فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿26﴾

The disgrace	الْخِزْيَ	Allah	اللَّهُ	So made them to taste	فَأَذَاقَهُمُ
The present	الدُّنْيَا ۖ	Life	الْحَيَاةِ	In	فِي
Is greater	أَكْبَرُ ۚ	Of the hereafter	الْآخِرَةِ	But the torment	وَلَعَذَابُ
know	يَعْلَمُونَ	They (only)	كَانُوا	If	لَوْ

Translit	Fa'adhâqahumu Allâhu Al-Khizya Fî Al-Hâyâati Ad-Dunyâ Wa La'adhâbu Al-'Âkhirati 'Akbaru Law Kânû Ya'lamûna
AhmedAli	پھر اللہ نے ان کو دنیا ہی کی زندگی میں رسوائی کا مزہ چکھایا اور آخرت کا عذاب تو اور بھی زیادہ ہے کاش وہ جانتے

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سورة الزمر

Jalandhry	پھر ان کو خدا نے دنیا کی زندگی میں رسوائی کا مزہ چکھا دیا۔ اور آخرت کا عذاب تو بہت بڑا ہے۔ کاش یہ سمجھ رکھتے
YusufAli	So Allah gave them a taste of humiliation in the present life, but greater is the Punishment of the Hereafter, if they only knew!
M.Khan	So Allāh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!
Pickthal	Thus Allah made them taste humiliation in the life of the world, and verily the doom of the Hereafter will be greater if they did but know.
Shakir	So Allah made them taste the disgrace in this world's life, and certainly the punishment of the hereafter is greater; did they but know!

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٧﴾

For men	لِلنَّاسِ	We have put forth	ضَرَبْنَا	And indeed	وَلَقَدْ
Quran	الْقُرْآنِ	This	هَذَا	In	فِي
Similitude	مَثَلٍ	Every (kind)	كُلِّ	Of	مِنْ
		May remember	يَتَذَكَّرُونَ	In order that they	لَعَلَّهُمْ

Translit	Wa Laqad Darabnā Lilnnāsi Fī Hādhā Al-Qur'āni Min Kullī Mathalin La'allahum Yatadhakkarūna				
AhmedAli	اور ہم نے لوگوں کے لیے اس قرآن میں ہر قسم کی مثال بیان کر دی ہے تاکہ وہ نصیحت پکریں				
Jalandhry	اور ہم نے لوگوں کے (سمجھانے کے) لئے اس قرآن میں ہر طرح کی مثالیں بیان کی ہیں تاکہ وہ نصیحت پکریں				
YusufAli	We have put forth for men, in this Qur'an every kind of Parable, in order that they may receive admonition.				
M.Khan	And indeed We have put forth for men, in this Qur'ān every kind of similitude in order that they may remember.				
Pickthal	And verily We have coined for mankind in this Qur'an all kinds of similitudes, that haply they may reflect;				
Shakir	And certainly We have set forth to men in this Quran similitudes of every sort that they may mind.				

قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ ﴿٢٨﴾

Without	غَيْرَ	An Arabic	عَرَبِيًّا	Quran	قُرْآنًا
In order that	لَعَلَّهُمْ	Crookedness	عِوَجٍ	Any	ذِي
				They may avoid all evil	يَتَّقُونَ

Translit	Qur'ānān `Arabīyāan Ghayra Dhī `Iwajin La'allahum Yattaqūna				
AhmedAli	وہ عربی زبان کا بے عیب قرآن ہے تاکہ یہ لوگ ڈریں				
Jalandhry	(یہ) قرآن عربی (ہے) جس میں کوئی عیب (اور اختلاف) نہیں تاکہ وہ ڈر مائیں				
YusufAli	(It is) a Qur'an in Arabic, without any crookedness (therein): in order that they may guard against Evil.				
M.Khan	An Arabic Qur'ān, without any crookedness (therein) in order that they may avoid all evil which Allāh has ordered them to avoid, fear Him and keep their duty to Him				
Pickthal	A Lecture in Arabic, containing no crookedness, that haply they may ward off (evil).				

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Sura # 39 – 75 Verses - Makkah

سورة الزمر

Shakir An Arabic Quran without any crookedness, that they may guard (against evil).

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿29﴾

A similitude	مَثَلًا	Allah	اللَّهُ	Put forth	ضَرَبَ
Many partners	شُرَكَاءُ	Belonging to	فِيهِ	A man	رَجُلًا
Belonging entirely	سَلَمًا	And a (slave) man	وَرَجُلًا	Disputing with one another	مُتَشَاكِسُونَ
Equal	يَسْتَوِيَانِ	Are those	هَلْ	To one master	لِرَجُلٍ
To Allah	لِلَّهِ ۚ	All praise is due	الْحَمْدُ	In comparison	مَثَلًا ۚ
Do not	لَا	Most of them	أَكْثَرُهُمْ	But	بَلْ
				know	يَعْلَمُونَ

Translit	<i>Daraba Allāhu Mathalāan Rajulāan Fīhi Shurakā'u Mutashākisūna Wa Rajulāan Salamāan Lirajulin Hal Yastawiyāni Mathalāan Al-Ĥamdu Lillāhi Bal 'Aktharuhum Lā Ya'lamūna</i>
AhmedAli	اللہ نے ایک مثال بیان کی ہے ایک غلام ہے جس میں کئی ضدی شریک ہیں اور ایک غلام سالم ایک ہی شخص کا ہے کیا دونوں کی حالت برابر ہے سب تعریف اللہ ہی کے لیے ہے مگر ان میں سے اکثر نہیں سمجھتے
Jalandhry	خدا ایک مثال بیان کرتا ہے کہ ایک شخص ہے جس میں کئی (آدمی) شریک ہیں۔ (مختلف المراج اور) بدخوا اور ایک آدمی خاص ایک شخص کا (غلام) ہے۔ بھلا دونوں کی حالت برابر ہے۔ (نہیں) الحمد للہ بلکہ یہ اکثر لوگ نہیں جانتے
YusufAli	Allah puts forth a Parable— a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah! But most of them have no knowledge.
M.Khan	Allāh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allāh) disputing with one another, and a (slave) man belonging entirely to one master, (like those who worship Allāh Alone). Are those two equal in comparison? All the praises and thanks are to Allāh! But most of them know not.
Pickthal	Allah coineth a similitude: A man in relation to whom are several part-owners, quarrelling, and a man belonging wholly to one man. Are the two equal in similitude? Praise be to Allah! But most of them know not.
Shakir	Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition? (All) praise is due to Allah. Nay! most of them do not know.

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ﴿30﴾

And verily	وَإِنَّهُمْ	Will die	مَيِّتٌ	Verily you	إِنَّكَ
				They will die	مَيِّتُونَ

Translit 'Innaka Mayyitun Wa 'Innahum Mayyitūna

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AhmedAli	بے شک آپ کو بھی مرنا ہے اور ان کو بھی مرنا ہے
Jalandhry	(اے پیغمبر) تم بھی مر جاؤ گے اور یہ بھی مر جائیں گے
YusufAli	Truly thou wilt die (one day), and truly they (too) will die (one day).
M.Khan	Verily, you (O Muhammad SAW) will die and verily, they (too) will die.
Pickthal	Lo! thou wilt die, and lo! they will die;
Shakir	Surely you shall die and they (too) shall surely die.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ ﴿31﴾

On the Day	يَوْمَ	Verily you	إِنَّكُمْ	Then	ثُمَّ
Your Lord	رَبِّكُمْ	Before	عِنْدَ	Of resurrection	الْقِيَامَةِ
				You will be disputing	تَخْتَصِمُونَ

Translit	Thumma 'Innakum Yawma Al-Qiyāmati `Inda Rabbikum Takhtaṣimūna
AhmedAli	پھر بے شک تم قیامت کے دن اپنے رب کے ہاں آپس میں جھگڑو گے
Jalandhry	پھر تم سب قیامت کے دن اپنے پروردگار کے سامنے جھگڑو گے (اور جھگڑا فیصلہ کر دیا جائے گا)
YusufAli	In the end will ye (all), on the Day of Judgement settle your disputes in the presence of your Lord.
M.Khan	Then, on the Day of Resurrection, you will be disputing before your Lord.
Pickthal	Then lo! on the Day of Resurrection, before your Lord ye will dispute.
Shakir	Then surely on the day of resurrection you will contend one with another before. your Lord.

﴿٣٢﴾ فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ ۖ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى

لِلْكَافِرِينَ ﴿32﴾

Than one who	مِمَّنْ	Is worse	أَظْلَمُ	They who	فَمَنْ
Allah	اللَّهِ	Against	عَلَى	Utters a lie	كَذَّبَ
When	إِذْ	The truth	بِالصِّدْقِ	And denies	وَكَذَّبَ
In	فِي	Is there not	أَلَيْسَ	It comes to him	جَاءَهُ ۖ
For the disbelievers	لِلْكَافِرِينَ	An abode	مَثْوًى	Hell	جَهَنَّمَ

Translit	Faman 'Aẓlamu Mimman Kadhaba `Alā Allāhi Wa Kadhdhaba Biṣ-Ṣidqi 'Idh Jā'ahu 'Alaysa Fī Jahannama Mathwāan Lilkāfirīna
AhmedAli	پھر اس سے کون زیادہ ظالم ہے جس نے اللہ پر جھوٹ بولا اور سچی بات کو جھٹلایا جب اس کے پاس آئی کیا دوزخ میں کافروں کا ٹھکانا نہیں ہے
Jalandhry	تو اس سے بڑھ کر ظالم کون ہو خدا پر جھوٹ بولے اور سچی بات جب اس کے پاس پہنچ جائے تو اسے جھٹلائے۔ کیا جہنم میں کافروں کا ٹھکانا نہیں ہے؟
YusufAli	Who, then, doth more wrong than one who utters a lie concerning Allah and rejects the Truth when it comes to

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	him? Is there not in Hell an abode for blasphemers?
M.Khan	Then, who does more wrong than one who utters a lie against Allâh, and denies the truth [this Qur'ân, the Prophet (Muhammad SAW), and the Islâmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers?
Pickthal	And who doth greater wrong than he who telleth a lie against Allah, and denieth the truth when it reacheth him? Will not the home of disbelievers be in hell?
Shakir	Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him; is there not in hell an abode for the unbelievers?

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ ۖ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿33﴾

The truth	بِالصِّدْقِ	Bas brought	جَاءَ	And he who	وَالَّذِي
Those are	أُولَٰئِكَ	Therein	بِهِ ۖ	Ad believed	وَصَدَّقَ
		The pious people	الْمُتَّقُونَ	(they are)	هُمْ

Translit	Wa Al-Ladhī Jā'a Biṣ-Ṣidqi Wa Ṣaddaqa Bihi 'Ulā'ika Humu Al-Muttaqūna
AhmedAli	اور جو سچی بات لایا اور جس نے اس کی تصدیق کی وہی پرہیزگار ہیں
Jalandhry	اور جو شخص سچی بات لے کر آیا اور جس نے اس کی تصدیق کی وہی لوگ متقی ہیں
YusufAli	And he who brings the Truth and he who confirms (and supports) it— such are the men who do right.
M.Khan	And he (Muhammad SAW) who has brought the truth (this Qur'ân and Islâmic Monotheism) and (those who) believed therein (i.e. the true believers of Islâmic Monotheism), those are Al- Muttaqûn (the pious and righteous persons - see V.2:2)
Pickthal	And whoso bringeth the truth and believeth therein - Such are the dutiful.
Shakir	And he who brings the truth and (he who) accepts it as the truth-- these are they that guard (against evil).

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿34﴾

They will desire	يَشَاءُونَ	All that	مَا	They shall have	لَهُمْ
That is	ذَٰلِكَ	Their Lord	رَبِّهِمْ ۚ	With	عِنْدَ
		Of those good-doers	الْمُحْسِنِينَ	The reward	جَزَاءُ

Translit	Lahum Mā Yashā'ūna `Inda Rabbihim Dhālika Jazā'u Al-Muhsinīna
AhmedAli	ان کے لیے جو کچھ وہ چاہیں گے ان کے رب کے پاس موجود ہوگا نیکو کاروں کا یہی بدلہ ہے
Jalandhry	وہ جو چاہیں گے ان کے لئے ان کے پروردگار کے پاس (موجود) ہے۔ نیکو کاروں کا یہی بدلہ ہے
YusufAli	They shall have all that they wish for, in the presence of their Lord: such is the reward of those who do good:
M.Khan	They shall have all that they will desire with their Lord. That is the reward of Muhsinûn (good-doers - see the footnote of V.9:120)
Pickthal	They shall have what they will of their Lord's bounty. That is the reward of the good:
Shakir	They shall have with their Lord what they please; that is the reward of the doers of good;

لِيَكْفُرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿35﴾

From the	عَنْهُمْ	Allah	اللَّهُ	So that may remit	لِيَكْفُرَ
They did	عَمِلُوا	Of what	الَّذِي	The evil	أَسْوَأَ
According to the best	بِأَحْسَنِ	Their reward	أَجْرَهُمْ	And give them	وَيَجْزِيَهُمْ
To do	يَعْمَلُونَ	They used	كَانُوا	Of what	الَّذِي

Translit	Liyukaffira Allāhu `Anhum `Aswa'a Al-Ladhī `Amilū Wa Yajziyahum `Ajahum Bi'aḥsani Al-Ladhī Kānū Ya `malūna				
AhmedAli	تاکہ اللہ ان سے وہ برائیاں دور کر دے جو انہوں نے کی تھیں اور اللہ ان کو ان کا بدہ دے ان نیک کاموں کے بدلہ میں جو وہ کیا کرتے تھے				
Jalandhry	تاکہ خدا ان سے برائیوں کو جو انہوں نے کیں دور کر دے اور نیک کاموں کا جو وہ کرتے رہے ان کو بدلہ دے				
YusufAli	So that Allah will turn off from them (even) the worst in their deeds and give them their reward according to the best of what they have done.				
M.Khan	So that Allāh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do				
Pickthal	That Allah will remit from them the worst of what they did, and will pay them for reward the best they used to do.				
Shakir	So that Allah will do away with the worst of what they did and give them their reward for the best of what they do.				

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۖ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

﴿36﴾

Sufficient	بِكَافٍ	Allah	اللَّهُ	Is not	أَلَيْسَ
With those	بِالَّذِينَ	And they try to frighten you	وَيُخَوِّفُونَكَ	For his slave	عَبْدَهُ ۖ
Sends astray	يُضِلِلِ	And whom	وَمَنْ	Besides him	مِنْ دُونِهِ ۚ
For him	لَهُ	There is not	فَمَا	Allah	اللَّهُ
		guide	هَادٍ	Any	مِنْ

Translit	'Alaysa Allāhu Bikāfīn `Abdahu Wa Yukhawwifūnaka Bial-Ladhīna Min Dūnihi Wa Man Yuḍlilī Allāhu Famā Lahu Min Hādīn				
AhmedAli	کیا اللہ اپنے بندے کو کافی نہیں اور وہ آپ کو ان لوگوں سے ڈراتے ہیں جو اس کے سوا ہیں اور جے اللہ گمراہ کر دے تو اسے راہ پر لانے والا کوئی نہیں				
Jalandhry	کیا خدا اپنے بندوں کو کافی نہیں۔ اور یہ تم کو ان لوگوں سے جو اس کے سوا ہیں (یعنی غیر خدا سے) ڈراتے ہیں۔ اور جس کو خدا گمراہ کرے اسے کوئی ہدایت دینے والا نہیں				
YusufAli	Is not Allah enough for His servant? But they try to frighten thee with other (gods) besides him! For such as Allah leaves to stray there can be no guide.				

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M.Khan	Is not Allāh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allāh sends astray, for him there will be no guide.
Pickthal	Will not Allah defend His slave? Yet they would frighten thee with those beside Him. He whom Allah sendeth astray, for him there is no guide.
Shakir	Is not Allah sufficient for His servant? And they seek to frighten you with those besides Him; and whomsoever Allah makes err, there is no guide for him.

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ ۚ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿37﴾

Allah	اللَّهُ	Guides	يَهْدِ	And whomsoever	وَمَنْ
Any	مِنْ	For him	لَهُ	There is not	فَمَا
Allah	اللَّهُ	Is not	أَلَيْسَ	Misleader	مُضِلٍّ ۚ
Of Retribution	انْتِقَامٍ	Possessor	ذِي	All-Mighty	بِعَزِيزٍ

Translit	Wa Man Yahdi Allāhu Famā Lahu Min Muḍillin 'Alaysa Allāhu Bi'azīzin Dhī Antiqāmin
AhmedAli	اور جسے اللہ راہ پر لے آئے تو اسے کوئی گمراہ کرنے والا نہیں کیا اللہ غالب بدلہ لینے والا نہیں ہے
Jalandhry	اور جس کو خدا ہدایت دے اس کو کوئی گمراہ کرنے والا نہیں۔ کیا خدا غالب (اور) بدلہ لینے والا نہیں ہے؟
YusufAli	And such as Allah doth guide there can be none to lead astray Is not Allah Exalted in Power (Able to enforce His Will), Lord of Retribution?
M.Khan	And whomsoever Allāh guides, for him there will be no misleader. Is not Allāh All-Mighty, Possessor of Retribution?
Pickthal	And he whom Allah guideth, for him there can be no misleader. Is not Allah Mighty, Able to Requite (the wrong)?
Shakir	And whom Allah guides, there is none that can lead him astray; is not Allah Mighty, the Lord of retribution?

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۚ قُلْ

حَسْبِيَ اللَّهُ ۚ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿38﴾

Who	مَنْ	you ask them	سَأَلْتَهُمْ	And verily if	وَلَئِنْ
And the earth	وَالْأَرْضَ	The heavens	السَّمَاوَاتِ	Created	خَلَقَ
Say	قُلْ	Allah	اللَّهُ ۚ	Surely they say	لَيَقُولُنَّ
You invoke	تَدْعُونَ	The things that	مَا	Do you see	أَفَرَأَيْتُمْ
If	إِنْ	Allah	اللَّهُ	Besides	مِنْ دُونِ
Some harm	بِضُرٍّ	Allah	اللَّهُ	Intended for me	أَرَادَنِي
Remove	كَاشِفَاتُ	They	هُنَّ	Could	هَلْ

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If He intended for me	أَرَادَنِي	Or	أَوْ	His harm	ضَرُّهُ
They	هُنَّ	Could	هَلْ	Some Mercy	بِرَحْمَةٍ
Say	قُلْ	His Mercy	رَحْمَتِهِ ۖ	Withhold	مُمْسِكَاتُ
In Him	عَلَيْهِ	Is Allah	اللَّهُ ۖ	Sufficient for me	حَسْبِيَ
		Those who trust	الْمُتَوَكِّلُونَ	Must put their trust	يَتَوَكَّلُ

Translit	Wa La'in Sa'altahum Man Khalaqa As-Samāwāti Wa Al-'Arḍa Layaqūlunna Allāhu Qul 'Afara'aytum Mā Tad'ūna Min Dūni Allāhi 'In 'Arādaniya Allāhu Biḍurrin Hal Hunna Kāshifātu Ḍurrihi 'Aw 'Arādanī Biraḥmatin Hal Hunna Mumsikātu Raḥmatihī Qul Ḥasbiya Allāhu `Alayhi Yatawakkalu Al-Mutawakkilūna				
AhmedAli	اور اگر آپ ان سے پوچھیں آسمانوں اور زمین کو کس نے پیدا کیا ہے تو وہ ضرور کہیں گے اللہ نے کہ وہ بھلا دیکھو تو سہی نہیں تم اللہ کے سوا پکارتے ہو اگر اللہ مجھے تکلیف دینا چاہے تو کیا وہ اس کی تکلیف کو دور کر سکتے ہیں یا وہ مجھ پر مہربانی کرنا چاہے تو کیا وہ اس مہربانی کو روک سکتے ہیں کہ دو مجھے اللہ کافی ہے توکل کرنے والے اسی پر توکل کیا کرتے ہیں				
Jalandhry	اور اگر تم ان سے پوچھو کہ آسمانوں اور زمین کو کس نے پیدا کیا تو کہہ دیں کہ خدا نے۔ کہو کہ بھلا دیکھو تو جن کو تم خدا کے سوا پکارتے ہو۔ اگر خدا مجھ کو کوئی تکلیف پہنچانی چاہے تو کیا وہ اس تکلیف کو دور کر سکتے ہیں یا اگر مجھ پر مہربانی کرنا چاہے تو وہ اس کی مہربانی کو روک سکتے ہیں؟ کہہ دو کہ مجھے خدا ہی کافی ہے۔ بھروسہ رکھنے والے اسی پر بھروسہ رکھتے ہیں				
YusufAli	If indeed thou ask them who it is that created the heavens and the earth, they would be sure to say: "Allah." Say: "See ye then? The things that ye invoke besides Allah— can they, if Allah wills some Penalty for me, remove His Penalty?— Or if He wills some Grace for me, can they keep back His Grace?" Say: "Sufficient is Allah for me! In Him trust those who put their trust."				
M.Khan	And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allāh (has created them)." Say: "Tell me then, the things that you invoke besides Allāh, if Allāh intended some harm for me, could they remove His harm, or if He (Allāh) intended some mercy for me, could they withhold His Mercy?" Say : "Sufficient for me is Allāh; in Him those who trust (i.e. believers) must put their trust."				
Pickthal	And verily, if thou shouldst ask them: Who created the heavens and the earth? they will say: Allah. Say: Bethink you then of those ye worship beside Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is my all. In Him do (all) the trusting put their trust.				
Shakir	And should you ask them, Who created the heavens and the earth? They would most certainly say: Allah. Say: Have you then considered that what you call upon besides Allah, would they, if Allah desire to afflict me with harm, be the removers of His harm, or (would they), if Allah desire to show me mercy, be the withholders of His mercy? Say: Allah is sufficient for me; on Him do the reliant rely.				

قُلْ يَا قَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ ۖ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾

Work	اعْمَلُوا	My people	يَا قَوْمِ	Say	قُلْ
Verily I am	إِنِّي	According to your way	مَكَانَتِكُمْ	On	عَلَىٰ
Come to know	تَعْلَمُونَ	Then you will	فَسَوْفَ	Working	عَامِلٌ ۖ

Translit Qul Yā Qawmi A`malū `Alā Makānatikum 'Innī `Āmilun Fasawfa Ta`lamūna

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AhmedAli	کہہ دو اے میری قوم تم اپنی جگہ پر کام کیے جاؤ میں بھی کر رہا ہوں پھر تمہیں معلوم ہو جائے گا
Jalandhry	کہہ دو کہ اے قوم تم اپنی جگہ عمل کئے جاؤ میں (اپنی جگہ) عمل کئے جاتا ہوں۔ غنقریب تم کو معلوم ہو جائے گا
YusufAli	Say: "O my people! Do whatever ye can: I will do (my part): but soon will ye know—
M.Khan	Say: (O Muhammad SAW) "O My people! Work according to your way, I am working (according to my way). Then you will come to know,
Pickthal	Say: O my people! Act in your manner. Lo! I (too) am acting. Thus ye will come to know
Shakir	Say: O my people! work in your place, surely I am a worker, so you will come to know.

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿40﴾

Torment	عَذَابٌ	Comes	يَأْتِيهِ	To whom	مَنْ
On him	عَلَيْهِ	And descends	وَيَحِلُّ	Disgracing him	يُخْزِيهِ
		An everlasting	مُقِيمٌ	Torment	عَذَابٌ

Translit	Man Ya'tīhi `Adhābun Yukhzihi Wa Yahillu `Alayhi `Adhābun Muqīmun
AhmedAli	کہ کس پر عذاب آتا ہے جو اسے رسوا کر دے اور کس پر دائمی عذاب اترتا ہے
Jalandhry	کہ کس پر عذاب آتا ہے جو اسے رسوا کرے گا۔ اور کس پر ہمیشہ کا عذاب نازل ہوتا ہے
YusufAli	"Who it is to whom come a Penalty of ignominy, and on whom descends a Penalty that abides."
M.Khan	"To whom comes a disgracing torment, and on whom descends an everlasting torment."
Pickthal	Who it is unto whom cometh a doom that will abase him, and on whom there falleth everlasting doom.
Shakir	Who it is to whom there shall come a punishment which will disgrace him and to whom will be due a lasting punishment.

إِنَّا أَنْزَلْنَاهُ عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ ۖ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِهَا ۖ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿41﴾

To you	عَلَيْكَ	Have sent down	أَنْزَلْنَاهُ	Verily We	إِنَّا
In truth	بِالْحَقِّ ۖ	For mankind	لِلنَّاسِ	The Book	الْكِتَابَ
It is only for his ownself	فَلِنَفْسِهِ ۖ	Accepts the guidance	اهْتَدَىٰ	So whosoever	فَمَنِ
Only	فَإِنَّمَا	Goes astray	ضَلَّ	And whosoever	وَمَنْ
And not	وَمَا	For his own	عَلَيْهَا ۖ	Loses	يَضِلُّ
A trustee	بِوَكِيلٍ	Over them	عَلَيْهِمْ	You are	أَنْتَ

Translit	'Innā 'Anzalnā `Alayka Al-Kitāba Lilnnāsi Bil-Ĥaqqi Famani Ahtadā Falinafsihi Wa Man Dalla Fa'innamā Yaḍillu `Alayhā Wa Mā 'Anta `Alayhim Biwakīlin
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The Holy Quran

The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

AhmedAli	بے شک ہم نے آپ پر یہ کتاب سچی لوگوں کے لیے اتاری ہے پھر جو راہ پر آیا سو اپنے لیے اور جو گمراہ ہوا سو وہ گمراہ ہوتا ہے اپنے برے کو اور آپ ان کے ذمہ دار نہیں ہیں
Jalandhry	ہم نے تم پر کتاب لوگوں (کی ہدایت) کے لئے سچائی کے ساتھ نازل کی ہے۔ تو جو شخص ہدایت پاتا ہے تو اپنے (بھلے کے) لئے اور جو گمراہ ہوتا ہے گمراہی سے تو اپنا ہی نقصان کرتا ہے۔ اور (اے پیغمبر) تم ان کے ذمہ دار نہیں ہو
YusufAli	Verily We have revealed the Book to thee in Truth, for (instructing) mankind. He then that receives guidance benefits his own soul: but he that strays injures his own soul. Nor art thou set over them to dispose of their affairs.
M.Khan	Verily, We have sent down to you (O Muhammad SAW) the Book (this Qur'ân) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad SAW) are not a Wakîl (trustee or disposer of affairs, or guardian) over them.
Pickthal	Lo! We have revealed unto thee (Muhammad) the Scripture for mankind with truth. Then whosoever goeth right it is for his soul, and whosoever strayeth, strayeth only to its hurt. And thou art not a warder over them.
Shakir	Surely We have revealed to you the Book with the truth for the sake of men; so whoever follows the right way, it is for his own soul and whoever errs, he errs only to its detriment; and you are not a custodian over them.

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۖ فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿42﴾

The souls	الْأَنْفُسَ	Who takes away	يَتَوَفَّى	It is Allah	اللَّهُ
And those that	وَالَّتِي	Of their death	مَوْتِهَا	At the time	حِينَ
During	فِي	Die	تَمُتْ	Not	لَمْ
Those	الَّتِي	He keeps	فَيُمْسِكُ	Their sleep	مَنَامِهَا ۖ
Death	الْمَوْتَ	For them	عَلَيْهَا	He has ordained	قَضَىٰ
For	إِلَىٰ	The rest	الْأُخْرَىٰ	And sends	وَيُرْسِلُ
Verily	إِنَّ	Appointed	مُسَمًّى ۚ	A term	أَجَلٍ
Are sings	لَآيَاتٍ	That	ذَٰلِكَ	In	فِي
		Who think deeply	يَتَفَكَّرُونَ	For a people	لِقَوْمٍ

Translit	Allāhu Yatawaffā Al-'Anfusa Hīna Mawtihā Wa A-Atī Lam Tamut Fī Manāmihā Fayumsiku Allatī Qadā 'Alayhā Al-Mawta Wa Yursilu Al-'Ukhrā 'Ilā 'Ajalīn Musammāan 'Inna Fī Dhālika La'āyātīn Liqawmin Yatafakkarūna
AhmedAli	اللہ ہی جانوں کو ان کی موت کے وقت قبض کرتا ہے اور ان جانوں کو بھی جن کی موت ان کے سونے کے وقت نہیں آئی پھر ان جانوں کو روک لیتا ہے جن پر موت کا حکم فرما چکا ہے اور باقی جانوں کو ایک ميعاد معين تک بھیج دیتا ہے بے شک اس میں ان لوگوں کے لیے نشانیاں ہیں جو غور کرتے ہیں
Jalandhry	خدا لوگوں کے مرنے کے وقت ان کی روہیں قبض کر لیتا ہے اور جو مرے نہیں (ان کی روہیں) سوتے ہیں (قبض کر لیتا ہے) پھر جن پر موت کا حکم کر چکا ہے ان کو روک رکھتا ہے اور باقی روہوں کو ایک وقت مقرر تک کے لئے چھوڑ دیتا ہے۔ جو لوگ فکر کرتے ہیں ان کے لئے اس میں نشانیاں ہیں

The Holy Quran

The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

YusufAli	It is Allah that takes the souls (of men) at death: and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed. Verily in this are Signs for those who reflect.
M.Khan	It is Allāh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.
Pickthal	Allah receiveth (men's) souls at the time of their death, and that (soul) which dieth not (yet) in its sleep. He keepeth that (soul) for which He hath ordained death and dismisseth the rest till an appointed term. Lo! herein verily are portents for people who take thought.
Shakir	Allah takes the souls at the time of their death, and those that die not during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for a people who reflect.

أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ ۚ قُلْ أَوَلَوْ كَانُوا لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿43﴾

Besides	مِنْ دُونِ	They taken	اتَّخَذُوا	Or have	أَمْ
Say	قُلْ	Intercessors	شُفَعَاءَ ۚ	Allah	اللَّهُ
Not	لَا	They were	كَانُوا	Even if	أَوَلَوْ
And have no	وَلَا	Anything	شَيْئًا	Possessing	يَمْلِكُونَ
				Intelligence	يَعْقِلُونَ

Translit	'Ami Attakhadhū Min Dūni Allāhi Shufa`ā'a Qul 'Awalaw Kānū Lā Yamlikūna Shay'āan Wa Lā Ya`qilūna
AhmedAli	کیا انہوں نے اللہ کے سوا اور حمایتی بنا رکھے ہیں کہ دو کیا اگرچہ وہ کچھ بھی اختیار نہ رکھتے ہوں اور نہ عقل رکھتے ہوں
Jalandhry	کیا انہوں نے خدا کے سوا اور سفارشی بنائے ہیں۔ کہو کہ خواہ وہ کسی چیز کا بھی اختیار نہ رکھتے ہوں اور نہ (کچھ) سمجھتے ہی ہوں
YusufAli	What! Do they take for intercessors others besides Allah? Say: "Even if they have no power whatever and no intelligence?"
M.Khan	Have they taken (others) as intercessors besides Allāh? Say: "Even if they have power over nothing whatever and have no intelligence?"
Pickthal	Or choose they intercessors other than Allah? Say: What! Even though they have power over nothing and have no intelligence?
Shakir	Or have they taken intercessors besides Allah? Say: what! even though they did not ever have control over anything, nor do they understand.

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۚ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿44﴾

Belongs intercession	الشَّفَاعَةُ	To Allah	لِلَّهِ	Say	قُلْ
Is the sovereignty	مُلْكُ	His	لَهُ	All	جَمِيعًا ۚ
Then	ثُمَّ	And the earth	وَالْأَرْضِ ۖ	Of the heavens	السَّمَاوَاتِ
		You shall be brought back	تُرْجَعُونَ	To Him	إِلَيْهِ

Translit	Qul Lillāhi Ash-Shafā`atu Jamī`āan Lahu Mulku As-Samāwāti Wa Al-'Arđi Thumma 'Ilayhi Turja`ūna
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The Holy Quran

The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

AhmedAli	کہہ دوہر طرح کی حمایت اللہ ہی کے اختیار میں ہے آسمانوں اور زمین میں اسی کی حکومت ہے پھر اسی کی طرف تم لوٹائے جاؤ گے
Jalandhry	کہہ دو کہ سفارش تو سب خدا ہی کے اختیار میں ہے۔ اسی کے لئے آسمانوں اور زمین کی بادشاہت ہے۔ پھر تم اسی کی طرف لوٹ کر جاؤ گے
YusufAli	Say: "To Allah belongs exclusively (the right to grant) Intercession: to Him belongs the dominion of the heavens and the earth: in the End, it is to Him that ye shall be brought back."
M.Khan	Say: "To Allāh belongs all intercession. His is the Sovereignty of the heavens and the earth, Then to Him you shall be brought back."
Pickthal	Say: Unto Allah belongeth all intercession. His is the Sovereignty of the heavens and the earth. And afterward unto Him ye will be brought back.
Shakir	Say: Allah's is the intercession altogether; His is the kingdom of the heavens and the earth, then to Him you shall be brought back.

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ

﴿45﴾ إِذَا هُمْ يَسْتَبْشِرُونَ

Allah	اللَّهُ	Is mentioned	ذُكِرَ	And when	وَإِذَا
The hearts	قُلُوبُ	Are filled with disgust	اشْمَأَزَّتْ	Alone	وَحْدَهُ
Believe	يُؤْمِنُونَ	Not	لَا	Of those	الَّذِينَ
Are mentioned	ذُكِرَ	And when	وَإِذَا	In the Hereafter	بِالْآخِرَةِ ۖ
Behold	إِذَا	Besides him	مِنْ دُونِهِ	Those	الَّذِينَ
		rejoice	يَسْتَبْشِرُونَ	They	هُمْ

Translit	Wa 'Idhā Dhukira Allāhu Waḥdahu Ashma'azzat Qulūbu Al-Ladhīna Lā Yu'uminūna Bil-'Ākhirati Wa 'Idhā Dhukira Al-Ladhīna Min Dūnihi 'Idhā Hum Yastabshirūna
AhmedAli	اور جب ایک اللہ کا ذکر کیا جاتا ہے تو لوگ آخرت پر یقین نہیں رکھتے ان کے دل نفرت کرتے ہیں اور جب اس کے سوا اوروں کا ذکر کیا جاتا ہے تو فوراً خوش ہو جاتے ہیں
Jalandhry	اور جب تنہا خدا کا ذکر کیا جاتا ہے تو جو لوگ آخرت پر ایمان نہیں رکھتے ان کے دل منقبض ہو جاتے ہیں۔ اور جب اس کے سوا اوروں کا ذکر کیا جاتا ہے تو خوش ہو جاتے ہیں
YusufAli	When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned, behold, they are filled with joy!
M.Khan	And when Allāh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allāh (<>)) and when those (whom they obey or worship) besides Him [like all false deities other than Allāh, it may be a Messenger, an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks and others] are mentioned, behold, they rejoice!
Pickthal	And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled, and when those (whom they worship) beside Him are mentioned, behold! they are glad.
Shakir	And when Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.

قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿46﴾

Creator	فَاطِرَ	O Allah	اللَّهُمَّ	Say	قُلِ
All-Knower	عَالِمَ	And the earth	وَالْأَرْضِ	Of the heavens	السَّمَاوَاتِ
You	أَنْتَ	And the seen	وَالشَّهَادَةِ	Of the unseen	الْغَيْبِ
Your slaves	عِبَادِكَ	Between	بَيْنَ	Will judge	تَحْكُمُ
They used to	كَانُوا	What	مَا	About	فِي
		To differ	يَخْتَلِفُونَ	In it	فِيهِ

Translit	<i>Quli Al-Lahumma Fāṭira As-Samāwāti Wa Al-'Ardi `Ālima Al-Ghaybi Wa Ash-Shahādati 'Anta Tahkumu Bayna 'Ibādika Fī Mā Kānū Fīhi Yakhtalifūna</i>
AhmedAli	کہہ دواے اللہ آسمانوں اور زمین کے پیدا کرنے والے ہر چہی اور کھلی بات کے جاننے والے تو ہی اپنے بندوں میں فیصلہ کرے گا اس بات میں جس میں وہ اختلاف کر رہے ہیں
Jalandhry	کہو کہ اے خدا (اے) آسمانوں اور زمین کے پیدا کرنے والے (اور) پوشیدہ اور ظاہر کے جاننے والے تو ہی اپنے بندوں میں ان باتوں کا جن میں وہ اختلاف کرتے رہے ہیں فیصلہ کرے گا
YusufAli	Say: "O Allah! Creator of the heavens and the earth! Knower of all that is hidden and open! It is Thou that wilt judge between Thy Servants in those matters about which they have differed."
M.Khan	Say (O Muhammad SAW): "O Allāh! Creator of the heavens and the earth! All-Knower of the Ghaib (unseen) and the seen. You will judge between your slaves about that wherein they used to differ."
Pickthal	Say: O Allah! Creator of the heavens and the earth! Knower of the Invisible and the Visible! Thou wilt judge between Thy slaves concerning that wherein they used to differ.
Shakir	Say: O Allah! Originator of the heavens and the earth, Knower of the unseen and the seen! Thou (only) judgest between Thy servants as to that wherein they differ.

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ ۚ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿47﴾

For those who	لِلَّذِينَ	It were	أَنَّ	And if	وَلَوْ
In	فِي	What is	مَا	Did wrong	ظَلَمُوا
And as much again	وَمِثْلَهُ	All	جَمِيعًا	Earth	الْأَرْضِ
With it	بِهِ	They verily would offer it to ransom	لَافْتَدَوْا	With it	مَعَهُ
Torment	الْعَذَابِ	The evil	سُوءِ	Of	مِنْ
And there will become apparent	وَبَدَا	Of Resurrection	الْقِيَامَةِ ۚ	On the Day	يَوْمَ

The Holy Quran

The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

Allah	اللَّهُ	From	مِنْ	To them	لَهُمْ
They had been	يَكُونُوا	Not	لَمْ	What	مَا
				reckoning	يَحْتَسِبُونَ

Translit	<i>Wa Law 'Anna Lilladhīna Ḥalamū Mā Fī Al-'Arḍi Jamī'āan Wa Mithlahu Ma'ahu Lāftadaw BihiMin Sū'i Al-'Adhābi Yawma Al-Qiyāmati Wa Badā Lahum Mina Allāhi Mā Lam Yakūnū Yahtasibūna</i>				
AhmedAli	اور اگر ظالموں کے پاس جو کچھ زمین میں ہے سب ہو اور اسی قدر اس کے ساتھ اور بھی ہو تو قیامت کے بڑے عذاب کے معاوضہ میں دے کر چھوٹنا چاہیں گے اور اللہ کی طرف سے انہیں وہ پیش آئے گا کہ جس کا انہیں گمان بھی نہ تھا				
Jalandhry	اور اگر ظالموں کے پاس وہ سب (مال و متاع) ہو جو زمین میں ہے اور اس کے ساتھ اسی قدر اور ہو تو قیامت کے روز بڑے عذاب (سے مخلصی پانے) کے بدلے میں دے دیں۔ اور ان پر خدا کی طرف سے وہ امر ظاہر ہو جائے گا جس کا ان کو خیال بھی نہ تھا				
YusufAli	Even if the wrongdoers had all that there is on earth, and as much more, (in vain) would they offer it for ransom from the pain of the Penalty on the Day of Judgement: but something will confront them from Allah, which they could never have counted upon!				
M.Khan	And those who did wrong (the polytheists and disbelievers in the Oneness of Allāh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment, and there will become apparent to them from Allāh, what they had not been reckoning				
Pickthal	And though those who do wrong possess all that is in the earth, and therewith as much again, they verily will seek to ransom themselves therewith on the Day of Resurrection from the awful doom; and there will appear unto them, from their Lord, that wherewith they never reckoned.				
Shakir	And had those who are unjust all that is in the earth and the like of it with it, they would certainly offer it as ransom (to be saved) from the evil of the punishment on the day of resurrection; and what they never thought of shall become plain to them from Allah.				

وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٨﴾

The evils	سَيِّئَاتُ	To them	لَهُمْ	And will become apparent	وَبَدَا
And will encircle	وَحَاقَ	They earned	كَسَبُوا	Of that which	مَا
They used	كَانُوا	That which	مَا	(with) them	بِهِمْ
		To mock	يَسْتَهْزِئُونَ	In it	بِهِ

Translit	<i>Wa Badā Lahum Sayyi'ātu Mā Kasabū Wa Ḥāqa Bihim Mā Kānū Bihi Yastahzi'ūn</i>				
AhmedAli	اور برے کاموں کی برائی ان پر ظاہر ہو جائے گی اور ان کو وہ عذاب کہ جس پر ہنسی کیا کرتے تھے پکڑ لے گا				
Jalandhry	اور ان کے اعمال کی برائیاں ان پر ظاہر ہو جائیں گی اور جس (عذاب) کی وہ ہنسی اڑاتے تھے وہ ان کو آٹھیرے گا				
YusufAli	For the evils of their Deeds will confront them, and they will be (completely) encircled by that which they used to mock at!				
M.Khan	And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.				
Pickthal	And the evils that they earned will appear unto them, and that whereat they used to scoff will surround them.				
Shakir	And the evil (consequences) of what they wrought shall become plain to them, and the very thing they mocked				

at shall beset them.

فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ ۚ بَلْ هِيَ فِتْنَةٌ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿49﴾

Man	الْإِنْسَانَ	Touche	مَسَّ	So when	فَإِذَا
Then	ثُمَّ	He calls to us	دَعَانَا	Harm	ضُرٌّ
A favour (grace)	نِعْمَةً	We have granted him	خَوَّلْنَاهُ	When	إِذَا
Only	إِنَّمَا	He says	قَالَ	From us	مِنَّا
Of knowledge	عِلْمٍ	Because	عَلَىٰ	I was given this (grace)	أُوتِيتُهُ
A trial	فِتْنَةٌ	It is only	هِيَ	Nay	بَلْ
Not	لَا	Most of them	أَكْثَرَهُمْ	But	وَلَكِنَّ
				know	يَعْلَمُونَ

Translit	<i>Fa'idhā Massa Al-'Insāna Ḍurrūn Da`ānā Thumma 'Idhā Khawwalnāhu Ni`matan Minnā Qāla 'Innamā 'Uūtūhu `Alā `Ilmin Bal Hiya Fitnatun Wa Lakinna 'Aktharahum Lā Ya`lamūna</i>
AhmedAli	پھر جب آدمی پر کوئی مصیبت آتی ہے تو ہمیں پکارتا ہے پھر جب ہم اسے اپنی نعمت عطا کرتے ہیں تو کہتا ہے یہ تو مجھے میری عقل سے ملی ہے بلکہ یہ نعمت آزمائش ہے و لیکن ان میں سے اکثر نہیں جانتے
Jalandhry	جب انسان کو تکلیف پہنچتی ہے تو ہمیں پکارنے لگتا ہے۔ پھر جب ہم اس کو اپنی طرف سے نعمت بخشے ہیں تو کہتا ہے کہ یہ تو مجھے (میرے) علم (ودائش) کے سبب ملی ہے۔ (نہیں) بلکہ وہ آزمائش ہے مگر ان میں سے اکثر نہیں جانتے
YusufAli	Now, when trouble touches man, he cries to Us; but when We bestow a favour upon him as from Ourselves, he says "This has been given to me because of a certain knowledge (I have)!" Nay but this is but a trial but most of them understand not!
M.Khan	When harm touches man, he calls to Us (for help), then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!
Pickthal	Now when hurt toucheth a man he crieth unto Us, and afterward when We have granted him a boon from Us, he saith: Only by force of knowledge I obtained it. Nay, but it is a test. But most of them know not.
Shakir	So when harm afflicts a man he calls upon Us; then, when We give him a favor from Us, he says: I have been given it only by means of knowledge. Nay, it is a trial, but most of them do not know.

قَدْ قَالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿50﴾

Those	الَّذِينَ	Said it	قَالَهَا	Verily	قَدْ
Availed	أَغْنَىٰ	So not	فَمَا	Before them	مِنْ قَبْلِهِمْ
They were	كَانُوا	That which	مَا	Them	عَنْهُمْ

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Sura # 39 – 75 Verses - Makkah

سورة الزمر

				earning	يَكْسِبُونَ
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Translit	<i>Qad Qālahā Al-Ladhīna Min Qablihim Famā 'Aghnā `Anhum Mā Kānū Yaksibūna</i>
AhmedAli	بے شک یہی بات وہ لوگ کہہ چکے ہیں جو ان سے پہلے تھے پس ان کے نہ کام آیا جو کچھ وہ کماتے رہے
Jalandhry	جو لوگ ان سے پہلے تھے وہ بھی یہی کہا کرتے تھے تو جو کچھ وہ کیا کرتے تھے ان کے کچھ بھی کام نہ آیا
YusufAli	Thus did the (generations) before them say! But all that they did was of no profit to them.
M.Khan	Verily, those before them said it, yet (all) that they had earned availed them not.
Pickthal	Those before them said it, yet (all) that they had earned availed them not;
Shakir	Those before them did say it indeed, but what they earned availed them not.

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا ۚ وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ

بِمُعْجِزِينَ ﴿٥١﴾

That which	مَا	Evils of	سَيِّئَاتُ	So overtook them	فَأَصَابَهُمْ
Did wrong	ظَلَمُوا	And those who	وَالَّذِينَ	They earned	كَسَبُوا ۚ
Will overtake them	سَيُصِيبُهُمْ	Those	هَؤُلَاءِ	Of	مِنْ
They earned	كَسَبُوا	Of that which	مَا	By the evil results	سَيِّئَاتُ
Be able to escape	بِمُعْجِزِينَ	They will	هُمْ	And not	وَمَا

Translit	<i>Fa'aṣābahum Sayyi'ātu Mā Kasabū Wa Al-Ladhīna Ḍalamū Min Hā'uulā' Sayuṣībuhum Sayyi'ātu Mā Kasabū Wa Mā Hum Bimu`jizīna</i>
AhmedAli	پھر ان پر ان کے اعمال کی برائی آپڑی اور ان میں سے جو لوگ ظلم کر رہے ہیں غمگین ان کو بھی برے نتائج ان برے عملوں کے پہنچیں گے اور وہ عاجز کرنے والے نہیں ہیں
Jalandhry	ان پر ان کے اعمال کے وبال پڑ گئے۔ اور جو لوگ ان میں سے ظلم کرتے رہے ہیں ان پر ان کے عملوں کے وبال غمگین پڑیں گے۔ اور وہ (خدا کو) عاجز نہیں کر سکتے
YusufAli	Nay, the evil results of their deeds overtook them. And the wrongdoers of this (generation)— the evil results of their deeds will soon overtake them (too), and they will never be able to frustrate (Our Plan)!
M.Khan	So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad SAW) have been sent], will also be overtaken by the evil results (torment) for that which they earned, and they will never be able to escape.
Pickthal	But the evils that they earned smote them; and such of these as do wrong, the evils that they earn will smite them; they cannot escape.
Shakir	So there befell them the evil (consequences) of what they earned; and (as for) those who are unjust from among these, there shall befall them the evil (consequences) of what they earn, and they shall not escape.

أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

﴿52﴾

That	أَنَّ	Know	يَعْلَمُوا	Do they not	أَوَلَمْ
The provision	الرِّزْقَ	Enlarges	يَبْسُطُ	Allah	اللَّهُ
And straitens it	وَيَقْدِرُ ۚ	He wills	يَشَاءُ	For whom	لِمَنْ
This	ذَلِكَ	In	فِي	Verily	إِنَّ
Who believe	يُؤْمِنُونَ	For the folk	لِقَوْمٍ	Are signs	لَآيَاتٍ

Translit	'Awalam Ya `lamū 'Anna Allāha Yabsuṭu Ar-Rizqa Liman Yashā'u Wa Yaqdiru 'Inna Fī Dhālika La'āyātin Liqawmin Yu'uminūna
AhmedAli	اور کیا انہیں معلوم نہیں کہ اللہ ہی روزی کشادہ کرتا ہے جس کی چاہے اور تنگ کرتا ہے بے شک اس میں ان لوگوں کے لیے نشانیاں ہیں جو ایمان رکھتے ہیں
Jalandhry	کیا ان کو معلوم نہیں کہ خدا ہی جس کے لئے پاتا ہے رزق کو فراخ کر دیتا ہے اور (جس کے لئے پاتا ہے) تنگ کر دیتا ہے۔ جو لوگ ایمان لاتے ہیں ان کے لئے اس میں (بہت سی) نشانیاں ہیں
YusufAli	Know they not that Allah enlarges the provision or restricts it for any He pleases? Verily in this are signs for those who believe!
M.Khan	Do they not know that Allāh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for the folk who believe!
Pickthal	Know they not that Allah enlargeth providence for whom He will, and straiteneth it (for whom He will). Lo! herein verily are portents for people who believe.
Shakir	Do they not know that Allah makes ample the means of subsistence to whom He pleases, and He straitens; most surely there are signs in this for a people who believe.

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ

الدُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿53﴾

Who	الَّذِينَ	My slaves	يَا عِبَادِيَ	Say	قُلْ
Themselves	أَنْفُسِهِمْ	Against	عَلَىٰ	Have transgressed	أَسْرَفُوا
Of	مِنْ	Despair	تَقْنَطُوا	Not	لَا
Verily	إِنَّ	Of Allah	اللَّهُ ۚ	The Mercy	رَحْمَةٍ
Sins	الدُّنُوبَ	Forgives	يَغْفِرُ	Allah	اللَّهُ
He is	هُوَ	Truly	إِنَّهُ	All	جَمِيعًا ۚ
		Most Merciful	الرَّحِيمُ	Oft-Forgiving	الْغَفُورُ

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Sura # 39 – 75 Verses - Makkah

سورة الزمر

Translit	<i>Qul Yā 'Ibādī Al-Ladhīna 'Asrafū 'Alā 'Anfusihim Lā Taqnaṭū Min Raḥmati Allāhi 'Inna Allāha Yaghfiru Adh-Dhunūba Jamī'ān Innahu Huwa Al-Ghafūru Ar-Raḥīmu</i>
AhmedAli	کہہ دو اے میرے بندو جنہوں نے اپنی جانوں پر ظلم کیا ہے اللہ کی رحمت سے مایوس نہ ہو بے شک اللہ سب گناہ بخش دے گا بے شک وہ بخشنے والا رحم والا ہے
Jalandhry	(اے پیغمبر میری طرف سے لوگوں کو) کہہ دو کہ اے میرے بندو جنہوں نے اپنی جانوں پر زیادتی کی ہے خدا کی رحمت سے ناامید نہ ہونا۔ خدا تو سب گناہوں کو بخش دیتا ہے۔ (اور) وہ تو بخشنے والا مہربان ہے
YusufAli	Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.
M.Khan	Say: "O 'Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh, verily Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful
Pickthal	Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.
Shakir	Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿54﴾

Your Lord	رَبِّكُمْ	To	إِلَىٰ	And turn in repentance	وَأَنِيبُوا
Before	مِنْ قَبْلِ	To Him	لَهُ	And submit	وَأَسْلِمُوا
The torment	الْعَذَابُ	Comes upon you	يَأْتِيَكُمُ	That	أَنْ
You will be helped	تُنصَرُونَ	Not	لَا	Then	ثُمَّ

Translit	<i>Wa 'Anībū 'Ilā Rabbikum Wa 'Aslimū Lahu Min Qabli 'An Ya'tiyakumu Al-'Adhābu Thumma Lā Tunṣarūna</i>
AhmedAli	اور اپنے رب کی طرف رجوع کرو اور اس کا حکم مانو اس سے پہلے کہ تم پر عذاب آئے پھر تمہیں مدد بھی نہ مل سکے گی
Jalandhry	اور اس سے پہلے کہ تم پر عذاب آوے، اپنے پروردگار کی طرف رجوع کرو اور اس کے فرمانبردار ہو جاؤ پھر تم کو مدد نہیں ملے گی
YusufAli	"Turn ye to your Lord (in repentance) and bow to His (Will), before the Penalty comes on you: after that ye shall not be helped.
M.Khan	"And turn in repentance and in obedience with true Faith (Islāmic Monotheism) to your Lord and submit to Him, (in Islām), before the torment comes upon you, (and) then you will not be helped.
Pickthal	Turn unto your Lord repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped.
Shakir	And return to your Lord time after time and submit to Him before there comes to you the punishment, then you shall not be helped.

وَاتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنْتُمْ لَا تَشْعُرُونَ

﴿55﴾

Of that which is	مَا	The best	أَحْسَنَ	And follow	وَاتَّبِعُوا
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The Holy Quran

The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

From	مِنْ	To you	إِلَيْكُمْ	Sent down	أُنزِلَ
That	أَنَّ	before	مِنْ قَبْلِ	Your Lord	رَبِّكُمْ
Suddenly	بَغْتَةً	The torment	الْعَذَابِ	Comes on you	يَأْتِيَكُمْ
perceive	تَشْعُرُونَ	Not	لَا	While you	وَأَنْتُمْ

Translit	Wa Attabi `ū 'Ahsana Mā 'Unzila 'Ilaykum Min Rabbikum Min Qabli 'An Ya'tiyakumu Al- 'Adhābu Baghtatan Wa 'Antum Lā Tash`urūna				
AhmedAli	اور ان اچھی باتوں کی پیروی کرو جو تمہارے رب کی طرف سے نازل کی گئی ہیں اس سے پہلے کہ تم پر ناگہان عذاب آجائے اور تمہیں خبر بھی نہ ہو				
Jalandhry	اور اس سے پہلے کہ تم پر ناگہان عذاب آجائے اور تم کو خبر بھی نہ ہو اس نہایت اچھی (کتاب) کی جو تمہارے پروردگار کی طرف سے تم پر نازل ہوئی ہے پیروی کرو				
YusufAli	"And follow the Best of (the courses) revealed to you from your Lord, before the Penalty comes on you of a sudden, while ye perceive not!--				
M.Khan	"And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ân, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"				
Pickthal	And follow the better (guidance) of that which is revealed unto you from your Lord, before the doom cometh on you suddenly when ye know not,				
Shakir	And follow the best that has been revealed to you from your Lord before there comes to you the punishment all of a sudden while you do not even perceive;				

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَىٰ مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّاخِرِينَ ﴿٥٦﴾

A person	نَفْسٌ	Say	تَقُولَ	Lest	أَنْ
What	مَا	On	عَلَىٰ	Alas my grief	يَا حَسْرَتَا
The side of	جَنْبِ	In	فِي	I was undutiful	فَرَطْتُ
I was	كُنْتُ	And that	وَإِنْ	To Allah	اللَّهِ
		Those who mocked	السَّاخِرِينَ	Indeed among	لَمِنَ

Translit	'An Taqūla Nafsun Yā Ḥasratā `Alā Mā Farraṭtu Fī Janbi Allāhi Wa 'In Kuntu Lamina As-Sākhirīna				
AhmedAli	کہیں کوئی نفس کہنے لگے ہائے افسوس اس پر جو میں نے اللہ کے حق میں کوتاہی کی اور میں تو ہنسی ہی کرتا رہ گیا				
Jalandhry	کہ (مبادا اس وقت) کوئی تنفس کہنے لگے کہ (ہائے ہائے) اس تقصیر پر افسوس ہے جو میں نے خدا کے حق میں کی اور میں تو ہنسی ہی کرتا رہا				
YusufAli	"Lest the soul should (then) say: Ah! woe is me!— In that I neglected (my Duty) towards Allah, and was but among those who mocked!"—				
M.Khan	Lest a person should say: "Alas, my grief that I was undutiful to Allāh (i.e. I have not done what Allāh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. Lā ilāha illallāh (none has the right to be worshipped but Allāh), the Qur'ân, and Muhammad SAW and at the faithful believers]				
Pickthal	Lest any soul should say: Alas, my grief that I was unmindful of Allah, and I was indeed among the scoffers!				
Shakir	Lest a soul should say: O woe to me! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn;				

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Sura # 39 – 75 Verses - Makkah

سورة الزمر

أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ ﴿57﴾

If	لَوْ	He should say	تَقُولَ	Or	أَوْ
Guided me	هَدَانِي	Allah	اللَّهِ	Only	أَنَّ
The righteous ones	الْمُتَّقِينَ	Among	مِنْ	I should indeed have been	لَكُنْتُ

Translit	'Aw Taqūla Law 'Anna Allāha Hadānī Lakuntu Mina Al-Muttaqīna				
AhmedAli	یا کہنے لگے اگر اللہ مجھے ہدایت کرتا تو میں پرہیزگاروں میں ہوتا				
Jalandhry	یا یہ کہنے لگے کہ اگر خدا مجھ کو ہدایت دیتا تو میں بھی پرہیزگاروں میں ہوتا				
YusufAli	"Or (lest) it should say: 'If only Allah had guided me, I should certainly have been among the righteous!'"—				
M.Khan	Or (lest) he should say: "If only Allāh had guided me, I should indeed have been among the Muttaqūn (pious and righteous persons - see V.2:2)."				
Pickthal	Or should say: If Allah had but guided me I should have been among the dutiful!				
Shakir	Or it should say: Had Allah guided me, I would certainly have been of those who guard (against evil);				

أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ ﴿58﴾

When	حِينَ	He should say	تَقُولَ	Or	أَوْ
If	لَوْ	The torment	الْعَذَابَ	He sees	تَرَى
Another change	كَرَّةً	I had	لِي	Only	أَنَّ
The good doers	الْمُحْسِنِينَ	Among	مِنْ	Then I should be	فَأَكُونُ

Translit	'Aw Taqūla Hīna Tarā Al-`Adhāba Law 'Anna Lī Karratan Fa'akūna Mina Al-Muhsinīna				
AhmedAli	یا کہنے لگے جس وقت عذاب کو دیکھے گا کہ کاش مجھے میرا ہوا پس لوٹنا تو میں نیکو کاروں میں سے ہواؤں				
Jalandhry	یا جب عذاب دیکھ لے تو کہنے لگے کہ اگر مجھے پھر ایک دفعہ دنیا میں جانا ہو تو میں نیکو کاروں میں ہواؤں				
YusufAli	"Or (lest) it should say when it (actually) sees the Penalty: 'If only I had another chance, I should certainly be among those who do good!'"				
M.Khan	Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world) then I should indeed be among the Muhsinūn (good-doers - see V.2:112)."				
Pickthal	Or should say, when it seeth the doom: Oh, that I had but a second chance that I might be among the righteous!				
Shakir	Or it should say when it sees the punishment: Were there only a returning for me, I should be of the doers of good.				

بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ ﴿59﴾

There came to you	جَاءَتْكَ	Verily	قَدْ	Yes	بَلَىٰ
Them	بِهَا	And you denied	فَكَذَّبْتَ	My proofs	آيَاتِي

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The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

Among	مِنْ	And were	وَكُنْتَ	And were proud	وَاسْتَكْبَرْتَ
				The disbelievers	الْكَافِرِينَ

Translit	<i>Balá Qad Jā'atka 'Āyātī Fakadhdhabta Bihā Wa Astakbart Wa Kunta Mina Al-Kāfirīna</i>
AhmedAli	ہاں تیرے پاس میری آیتیں آچکی تھیں سو تو نے انہیں بھٹلایا اور تو نے تکبر کیا اور تو منکروں میں سے تھا
Jalandhry	(خدا فرمائے گا) کیوں نہیں میری آیتیں تیرے پاس پہنچ گئی ہیں مگر تو نے ان کو بھٹلایا اور شیخی میں آگیا اور تو کافر بن گیا
YusufAli	"(The reply will be) `Nay but there came to thee My signs, and thou didst reject them: thou wast Haughty, and became one of those who reject Faith!'"
M.Khan	Yes! Verily, there came to you My Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and you denied them, and were proud and were among the disbelievers.
Pickthal	(But now the answer will be): Nay, for My revelations came unto thee, but thou didst deny them and wast scornful and wast among the disbelievers.
Shakir	Aye! My communications came to you, but you rejected them, and you were proud and you were one of the unbelievers.

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

You will see	تَرَى	Of resurrection	الْقِيَامَةِ	And on the Day	وَيَوْمَ
Against	عَلَى	Lied	كَذَبُوا	Those who	الَّذِينَ
Will be black	مُسْوَدَّةٌ ۚ	Their faces	وُجُوهُهُم	Allah	اللَّهُ
Hell	جَهَنَّمَ	In	فِي	Is there not	أَلَيْسَ
		For the arrogant	لِّلْمُتَكَبِّرِينَ	And abode	مَثْوًى

Translit	<i>Wa Yawma Al-Qiyāmati Tarā Al-Ladhīna Kadhabū `Alā Allāhi Wujūhuhum Muswaddatun 'Alaysa Fī Jahannama Mathwāan Lilmutakabbirīna</i>
AhmedAli	اور قیامت کے دن آپ ان لوگوں کو دیکھیں گے، جو اللہ پر جھوٹے الزام لگاتے ہیں کہ ان کے منہ سیاہ ہوں گے کیا دوزخ میں تکبر کرنے والوں کا ٹھکانہ نہیں ہے
Jalandhry	اور جن لوگوں نے خدا پر جھوٹ بولا تم قیامت کے دن دیکھو گے کہ ان کے منہ کالے ہو رہے ہوں گے۔ کیا غرور کرنے والوں کو ٹھکانا دوزخ میں نہیں ہے
YusufAli	On the Day of Judgement wilt thou see those who told lies against Allah;— their faces will be turned black; is there not in Hell an abode for the Haughty?
M.Khan	And on the Day of Resurrection you will see those who lied against Allāh (i.e. attributed to Him sons, partners) — their faces will be black. Is there not in Hell an abode for the arrogant?
Pickthal	And on the Day of Resurrection thou (Muhammad) seest those who lied concerning Allah with their faces blackened. Is not the home of the scornful in hell?
Shakir	And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud?

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The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمْ الشُّوْءُ وَلَا هُمْ يَحْزَنُونَ ﴿61﴾

Those who are	الَّذِينَ	Allah	اللَّهُ	And will deliver	وَيُنَجِّي
Not	لَا	To their places of success	بِمَفَازَتِهِمْ	Pious	اتَّقَوْا
And not	وَلَا	Evil	الشُّوْءُ	Touch them	يَمَسُّهُمْ
		Shall grieve	يَحْزَنُونَ	They	هُمْ

Translit	Wa Yunajjī Allāhu Al-Ladhīna Attaqaw Bimafāzatihim Lā Yamassuhumu As-Sū'u Wa Lā HumYahzanūna				
AhmedAli	اور اللہ ان لوگوں کو کامیابی کے ساتھ نجات دے گا جو (شرک و کفر سے) بچتے تھے انہیں تکلیف نہیں پہنچے گی اور نہ وہ غمگین ہوں گے				
Jalandhry	اور جو پرہیزگار ہیں ان کی (سعادت اور) کامیابی کے سبب خدا ان کو نجات دے گا نہ تو ان کو کوئی سختی پہنچے گی اور نہ غمناک ہوں گے				
YusufAli	But Allah will deliver the righteous to their place of salvation: no evil shall touch them, nor shall they grieve.				
M.Khan	And Allāh will deliver those who are the Muttaqūn (pious - see V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.				
Pickthal	And Allah delivereth those who ward off (evil) because of their deserts. Evil toucheth them not, nor do they grieve.				
Shakir	And Allah shall deliver those who guard (against evil) with their achievement; evil shall not touch them, nor shall they grieve.				

اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿62﴾

Of all	كُلِّ	The Creator	خَالِقُ	Allah is	اللَّهُ
Over	عَلَىٰ	And He is	وَهُوَ	Things	شَيْءٍ ۖ
The Trustee	وَكِيلٌ	Things	شَيْءٍ	All	كُلِّ

Translit	Allāhu Khāliqū Kullī Shay'in Wa Huwa `Alā Kullī Shay'in Wa Kīlun				
AhmedAli	اللہ ہی ہر چیز کا پیدا کرنے والا ہے اور وہی ہر چیز کا نگہبان ہے				
Jalandhry	خدا ہی ہر چیز کا پیدا کرنے والا ہے۔ اور وہی ہر چیز کا نگراں ہے				
YusufAli	Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs.				
M.Khan	Allāh is the Creator of all things, and He is the Wakīl (Trustee, Disposer of affairs, Guardian) over all things.				
Pickthal	Allah is Creator of all things, and He is Guardian over all things.				
Shakir	Allah is the Creator of every thing and He has charge over every thing.				

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿63﴾

Of the heavens	السَّمَاوَاتِ	The keys	مَقَالِيدُ	To Him belongs	لَهُ
Disbelieve	كَفَرُوا	And those who	وَالَّذِينَ	And the earth	وَالْأَرْضِ ۖ
Those are	أُولَٰئِكَ	Of Allah	اللَّهُ	In the signs	بِآيَاتِ

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The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

هُمْ	They	الْخَاسِرُونَ	Who will be losers
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Translit	<i>Lahu Maqālīdu As-Samāwāti Wa Al-'Arđi Wa Al-Ladhīna Kafarū Bi'āyāti Allāhi 'Ulā'ika HumuAl-Khāsirūna</i>
AhmedAli	آسمانوں اور زمین کی کنجیاں اسی کے ہاتھ میں ہیں اور جو اللہ کی آیتوں کے منکر ہوئے وہی نقصان اٹھانے والے ہیں
Jalandhry	اسی کے پاس آسمانوں اور زمین کی کنجیاں ہیں۔ اور جنہوں نے خدا کی آیتوں سے کفر کیا وہی نقصان اٹھانے والے ہیں
YusufAli	To Him belongs the keys of the heavens and the earth: and those who reject the Signs of Allah— it is they who will be in loss.
M.Khan	To Him belong the keys of the heavens and the earth. And those who disbelieve in the Ayât (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers.
Pickthal	His are the keys of the heavens and the earth, and they who disbelieve the revelations of Allah - such are they who are the losers.
Shakir	His are the treasures of the heavens and the earth; and (as for) those who disbelieve in the communications of Allah, these it is that are the losers.

قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِّي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿64﴾

قُلْ	Say	أَفَغَيْرَ	Do you other than	اللَّهُ	Allah
تَأْمُرُونِّي	Order me	أَعْبُدُ	To worship	أَيُّهَا	O you
الْجَاهِلُونَ	fools				

Translit	<i>Qul 'Afaghayra Allāhi Ta'murūnnī 'A`budu 'Ayyuhā Al-Jāhilūna</i>
AhmedAli	کہہ دو اے جاہلو کیا مجھے اللہ کے سوا اور کی عبادت کرنے کا علم دیتے ہو
Jalandhry	کہہ دو کہ اے نادانوں! تم مجھ سے یہ کہتے ہو کہ میں غیر خدا کی پرستش کرنے لگوں
YusufAli	Say: "Is it someone other than Allah that ye order me to worship, O ye ignorant ones?"
M.Khan	Say (O Muhammad SAW to the polytheists): "Do you order me to worship other than Allâh? O you fools!"
Pickthal	Say (O Muhammad, to the disbelievers): Do ye bid me serve other than Allah? O ye fools!
Shakir	Say: What! Do you then bid me serve others than Allah, O ignorant men?

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

﴿65﴾

وَلَقَدْ	And indeed	أُوحِيَ	It has been revealed	إِلَيْكَ	To you
وَإِلَى	And to	الَّذِينَ	Those who	مِنْ قَبْلِكَ	Before you
لَئِنْ	If	أَشْرَكْتَ	You join others with Allah	لَيَحْبَطَنَّ	Surely will be in vain
عَمَلُكَ	Your deeds	وَلَتَكُونَنَّ	And you will certainly be	مِنْ	Among
الْخَاسِرِينَ	The losers				

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Sura # 39 – 75 Verses - Makkah

سورة الزمر

Translit	Wa Laqad 'Uhiya 'Ilayka Wa 'Ilā Al-Ladhīna Min Qablika La'in 'Ashrakta Layahbatanna 'Amaluka Wa Latakūnanna Mina Al-Khāsirīna
AhmedAli	اور بے شک آپ کی طرف اور ان کی طرف وحی کیا جا چکا ہے جو آپ سے پہلے ہو گزرے ہیں کہ اگر تم نے شرک کیا تو ضرور تمہارے عمل برباد ہو جائیں گے اور تم نقصان اٹھانے والوں میں سے ہو گے
Jalandhry	اور (اے محمد ﷺ) تمہاری طرف اور ان (مہینہ فروشوں) کی طرف جو تم سے پہلے ہو چکے ہیں یہی وحی بھیجی گئی ہے۔ کہ اگر تم نے شرک کیا تو تمہارے عمل برباد ہو جائیں گے اور تم نیاں کاروں میں ہو جاؤ گے
YusufAli	But it has already been revealed to thee, as it was to those before thee— "If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)."
M.Khan	And indeed it has been revealed to you (O Muhammad SAW), as it was to those (Allāh's Messengers) before you: "If you join others in worship with Allāh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."
Pickthal	And verily it hath been revealed unto thee as unto those before thee (saying): If thou ascribe a partner to Allah thy work will fail and thou indeed wilt be among the losers.
Shakir	And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers.

بَلِ اللّٰهُ فَاعْبُدْ وَكُنْ مِنَ الشّٰكِرِيْنَ ﴿٦٦﴾

Worship	فَاعْبُدْ	Allah	اللّٰهُ	Nay, but	بَلِ
The grateful ones	الشّٰكِرِيْنَ	Among	مِنْ	And be	وَكُنْ

Translit	Bali Allāha Fā`bud Wa Kun Mina Ash-Shākirīna
AhmedAli	بلکہ اللہ ہی کی عبادت کرو اور جس کے شکر گزار رہو
Jalandhry	بلکہ خدا ہی کی عبادت کرو اور شکر گزاروں میں ہو
YusufAli	Nay, but worship Allah, and be of those who give thanks.
M.Khan	Nay! But worship Allāh (Alone and none else), and be among the grateful.
Pickthal	Nay, but Allah must thou serve, and be among the thankful!
Shakir	Nay! but serve Allah alone and be of the thankful.

وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ

سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٧﴾

Of Allah	اللّٰهُ	They made just estimate	قَدَرُوا	And not	وَمَا
And the earth	وَالْأَرْضُ	Estimate as due to him	قَدْرِهِ	A just	حَقَّ
On the Day	يَوْمَ	Will be grasped by His Hand	قَبْضَتُهُ	Whole	جَمِيعًا
Will be rolled up	مَطْوِيَّاتٌ	And the heavens	وَالسَّمَاوَاتُ	Of resurrection	الْقِيَامَةِ

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Sura # 39 – 75 Verses - Makkah

سورة الزمر

And high is He	وَتَعَالَى	Glorified be He	سُبْحَانَهُ	In His Right Hand	بِيمِينِهِ ۖ
		They associate as partners with Him	يُشْرِكُونَ	Above all that	عَمَّا

Translit	<i>Wa Mā Qadarū Allāha Ḥaqqā Qadrihi Wa Al-'Arḍu Jamī'āan Qabdatuhu Yawma Al-Qiyāmati Wa As-Samāwātu Maṭwiyātun Biyamīnihi Subhānahu Wa Ta'ālā 'Ammā Yushrikūna</i>				
AhmedAli	اور انہوں نے اللہ کی قدر نہیں کی جیسا کہ اس کی قدر کرنے کا حق ہے اور یہ زمین قیامت کے دن سب اسی کی مٹھی میں ہوگی اور آسمان اس کے دہانے ہاتھ میں لپٹے ہوئے ہوں گے وہ پاک اور برتر ہے اس سے جو وہ شریک ٹھیراتے ہیں				
Jalandhry	اور انہوں نے خدا کی قدر ثنا سی جیسی کرنی چاہیے تھی نہیں کی۔ اور قیامت کے دن تمام زمین اس کی مٹھی میں ہوگی اور آسمان اس کے دہانے ہاتھ میں لپٹے ہوں گے۔ (اور) وہ ان لوگوں کے شرک سے پاک اور عالی شان ہے				
YusufAli	No just estimate have they made of Allah, such as is due to Him: on the Day of Judgement the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: glory to Him! High is He above the Partners they attribute to Him!				
M.Khan	They made not a just estimate of Allāh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!				
Pickthal	And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from all that they ascribe as partner (unto Him).				
Shakir	And they have not honored Allah with the honor that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (with Him).				

وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۖ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾

The trumpet	الصُّورِ	In	فِي	And will be blown	وَنُفِخَ
In	فِي	All who are	مَنْ	So fall dead	فَصَعِقَ
On	فِي	And all who are	وَمَنْ	The heavens	السَّمَاوَاتِ
Him whom	مَنْ	Except	إِلَّا	The earth	الْأَرْضِ
Then	ثُمَّ	Allah	اللَّهُ ۖ	Wills	شَاءَ
A second time	أُخْرَىٰ	In it	فِيهِ	It will be blown	نُفِخَ
Standing	قِيَامٌ	They will be	هُمْ	And then	فَإِذَا
				Looking on	يَنْظُرُونَ

Translit	<i>Wa Nufikha Fī Aṣ-Ṣūri Faṣa'iqā Man Fī As-Samāwāti Wa Man Fī Al-'Arḍi 'Illā Man Shā'a Allāhu Thumma Nufikha Fīhi 'Ukhrā Fa'idhā Hum Qiyāmun Yanẓurūna</i>				
AhmedAli	اور صور پ فِ اِذَا ہونکا جائے گا تو بے ہوش ہو جائے گا جو کوئی آسمانوں اور جو کوئی زمین میں ہے مگر جسے اللہ چاہے پھر وہ دوسری دفعہ صور پھونکا جائے گا				

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سورة الزمر

	تو یکایک وہ کھڑے دیکھ رہے ہوں گے
Jalandhry	اور جب صور پھونکا جائے گا تو جو لوگ آسمان میں ہیں اور جو زمین میں ہیں سب بے ہوش ہو کر گر پڑیں گے مگر وہ جس کو خدا چاہے۔ پھر دوسری دفعہ پھونکا جائے گا تو فوراً سب کھڑے ہو کر دیکھنے لگیں گے
YusufAli	The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold they will be standing and looking on!
M.Khan	And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will blown a second time and behold, they will be standing, looking on (waiting).
Pickthal	And the trumpet is blown, and all who are in the heavens and all who are in the earth swoon away, save him whom Allah willeth. Then it is blown a second time, and behold them standing waiting!
Shakir	And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please; then it shall be blown again, then lo! they shall stand up awaiting.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿69﴾

with the light	بُنُورِ	The earth	الْأَرْضُ	And will shine	وَأَشْرَقَتِ
The Book	الْكِتَابُ	And will be placed	وُضِعَ	of its Lord	رَبِّهَا
And the witnesses	وَالشُّهَدَاءِ	The Prophets	بِالنَّبِيِّينَ	And will be brought forward	وَجِيءَ
With truth	بِالْحَقِّ	Between them	بَيْنَهُم	And it will be judged	وَقُضِيَ
Will be wronged	يُظْلَمُونَ	Not	لَا	And they	وَهُمْ

Translit	Wa 'Ashraqati Al-'Arḍu Binūri Rabbihā Wa Wudī'a Al-Kitābu Wa Jī'a Bin-Nabīyīna WaAsh-Shuhadā'i Wa Qudīya Baynahum Bil-Ĥaqqi Wa Hum Lā Yuẓlamūna
AhmedAli	اور زمین اپنے رب کے نور سے چمک اٹھے گی اور کتاب رکھ دی جاوے گی اور نبی اور گواہ لائے جائیں گے اور ان میں انصاف سے فیصلہ کیا جاوے گا اور ان پر ظلم نہ کیا جائے گا
Jalandhry	اور زمین اپنے پروردگار کے نور سے جگمگا اٹھے گی اور (اعمال کی) کتاب (کھول کر) رکھ دی جائے گی اور پیغمبر اور (اور) گواہ حاضر کئے جائیں گے اور ان میں انصاف کے ساتھ فیصلہ کیا جائے گا اور بے انصافی نہیں کی جائے گی
YusufAli	And the Earth will shine with the glory of its Lord: the Record (of Deeds) will be placed (open); the prophets and the witnesses will be brought forward: and a just decision pronounced between them; and they will not be wronged (in the least).
M.Khan	And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men) and the Book will be placed (open) and the Prophets and the witnesses will be brought forward, and it will be judged between them with truth, and they will not be wronged.
Pickthal	And the earth shineth with the light of her Lord, and the Book is set up, and the prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged.
Shakir	And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be

dealt with unjustly.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿70﴾

Person	نَفْسٍ	Each	كُلُّ	And rewarded in full	وَوُفِّيَتْ
And He is	وَهُوَ	He did	عَمِلَتْ	What	مَا
They do	يَفْعَلُونَ	Of what	بِمَا	Best Aware	أَعْلَمُ

Translit	Wa Wuffiyat Kullu Nafsin Ma `Amilat Wa Huwa 'A`lamu Bimā Yaf`alūna				
AhmedAli	اور ہر شخص کو جو کچھ اس نے کیا تھا پورا پورا بدلہ دیا جائے گا اور وہ خوب جانتا ہے جو کچھ وہ کر رہے ہیں				
Jalandhry	اور جس شخص نے جو عمل کیا ہو گا اس کو اس کا پورا پورا بدلہ مل جائے گا اور جو کچھ یہ کرتے ہیں اس کو سب کی خبر ہے				
YusufAli	And to every soul will be paid in full (the fruit) of its deeds; and (Allah) knoweth best all that they do.				
M.Khan	And each person will be paid in full of what he did; and He is Best Aware of what they do.				
Pickthal	And each soul is paid in full for what it did. And He is best aware of what they do.				
Shakir	And every soul shall be paid back fully what it has done, and He knows best what they do.				

وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۖ قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿71﴾

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	And will be driven	وَسِيقَ
In groups	زُمَرًا ۖ	Hell	جَهَنَّمَ	To	إِلَىٰ
They reach it	جَاءُوهَا	When	إِذَا	Till	حَتَّىٰ
And will say	وَقَالَ	The gates thereof	أَبْوَابُهَا	Will be opened	فُتِحَتْ
Did not	أَلَمْ	Its keepers	خَزَنَتُهَا	To them	لَهُمْ
From yourselves	مِنْكُمْ	Messengers	رُسُلٌ	Come to you	يَأْتِكُمْ
The verses	آيَاتِ	To you	عَلَيْكُمْ	Reciting	يَتْلُونَ
The meeting	لِقَاءَ	And warning you	وَيُنذِرُونَكُمْ	Of your Lord	رَبِّكُمْ
They will say	قَالُوا	This	هَٰذَا ۖ	Of Day of yours	يَوْمِكُمْ
Has been justified	حَقَّتْ	But	وَلَكِنْ	Yes	بَلَىٰ
Against	عَلَىٰ	Of torment	الْعَذَابِ	The word	كَلِمَةُ
				The disbelievers	الْكَافِرِينَ

Translit Wa Sīqa Al-Ladhīna Kafarū 'Ilā Jahannama Zumarāan Ḥattā 'Idhā Jā'ūhā Futīhat 'Abwābuhā Wa

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Sura # 39 – 75 Verses - Makkah

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	<i>Qāla Lahum Khazanatuhā 'Alam Ya'tikum Rusulun Minkum Yatlūna 'Alaykum 'Āyāti Rabbikum Wa Yundhirūnakum Liqā'a Yawmikum Hādhā Qālū Balā Wa Lakin Ĥaqqat KalimatuAl-'Adhābi 'Alā Al-Kāfirīna</i>
AhmedAli	اور جو کافر میں دوزخ کی طرف گروہ گروہ ہانکے جائیں گے یہاں تک کہ جب اسکے پاس آئیں گے تو اس کے دروازے کھول دیے جائیں گے اور ان سے اس کے داروغہ کہیں گے کیا تمہارے پاس تم ہی میں سے رسول نہیں آئے تھے جو تمہیں تمہارے رب کی آیتیں پڑھ کر سناتے تھے اور آج کے دن کے پیش آنے سے تمہیں ڈراتے تھے کہیں گے ہاں لیکن عذاب کا علم (علم ازیلی میں) منکروں پر ہو چکا تھا
Jalandhry	اور کافروں کو گروہ گروہ بنا کر جہنم کی طرف لے جائیں گے۔ یہاں تک کہ جب وہ اس کے پاس پہنچ جائیں گے تو اس کے دروازے کھول دیے جائیں گے تو اس کے داروغہ ان سے کہیں گے کہ کیا تمہارے پاس تم ہی میں سے پیغمبر نہیں آئے تھے جو تم کو تمہارے پروردگار کی آیتیں پڑھ کر سناتے اور اس دن کے پیش آنے سے ڈراتے تھے کہیں گے کیوں نہیں لیکن کافروں کے حق میں عذاب کا علم متحقق ہو چکا تھا
YusufAli	The Unbelievers will be led to Hell in crowds; until, when they arrive there, its gates will be opened and its Keepers will say "Did not messengers come to you from among yourselves rehearsing to you the Signs of your Lord, and warning you of the meeting of this Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!"
M.Khan	And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment has been justified against the disbelievers!"
Pickthal	And those who disbelieve are driven unto hell in troops till, when they reach it and the gates thereof are opened, and the warders thereof say unto them: Came there not unto you messengers of your own, reciting unto you the revelations of your Lord and warning you of the meeting of this your Day? They say: Yea, verily. But the word of doom of disbelievers is fulfilled.
Shakir	And those who disbelieve shall be driven to hell in companies; until, when they come to it, its doors shall be opened, and the keepers of it shall say to them: Did not there come to you messengers from among you reciting to you the communications of your Lord and warning you of the meeting of this day of yours? They shall say: Yea! But the sentence of punishment was due against the unbelievers.

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَيُسْـَٔٔ مَثْوًى الْمُتَكَبِّرِينَ ﴿٧٢﴾

The gates	أَبْوَابَ	Enter you	ادْخُلُوا	It will be said	قِيلَ
Therein	فِيهَا ۖ	To abide	خَالِدِينَ	Of Hell	جَهَنَّمَ
Of the arrogant	الْمُتَكَبِّرِينَ	Abode	مَثْوًى	An evil	فَيُسْـَٔٔ

Translit	<i>Qīla Adkhulū 'Abwāba Jahannama Khālidīna Fīhā Fabi'sa Mathwā Al-Mutakabbirīna</i>
AhmedAli	کہا جائے گا دوزخ کے دروازوں میں داخل ہو جاؤ اس میں سدا رہو گے پس وہ تکبر کرنے والوں کے لیے کیا برا ٹھکانہ ہے
Jalandhry	کہا جائے گا کہ دوزخ کے دروازوں میں داخل ہو جاؤ ہمیشہ اس میں رہو گے۔ تکبر کرنے والوں کا برا ٹھکانہ ہے
YusufAli	(To them) will be said: "Enter ye the gates of Hell, to dwell therein: and evil is (this) abode of the arrogant!"
M.Khan	It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"
Pickthal	It is said (unto them): Enter ye the gates of hell to dwell therein. Thus hapless is the journey's end of the scorners.
Shakir	It shall be said: Enter the gates of hell to abide therein; so evil is the abode of the proud.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾

Kept their duty	اتَّقَوْا	Those who	الَّذِينَ	And will be driven	وَسِيقَ
Paradise	الْجَنَّةِ	To	إِلَى	To their Lord	رَبَّهُمْ
When	إِذَا	Till	حَتَّىٰ	In groups	زُمَرًا ۖ
Its gates	أَبْوَابُهَا	And will be opened	وَفُتِحَتْ	They reached it	جَاءُوهَا
Its keepers	خَزَنَتُهَا	To them	لَهُمْ	And will say	وَقَالَ
So you have done well	طِبْتُمْ	Upon you	عَلَيْكُمْ	Peace be	سَلَامٌ
		To abide therein	خَالِدِينَ	So enter it	فَادْخُلُوهَا

Translit	<i>Wa Sīqa Al-Ladhīna Attaqaw Rabbahum 'Ilā Al-Jannati Zumarān Ḥattā 'Idhā Jā'ūhā Wa Futīhat 'Abwābuhā Wa Qāla Lahum Khazanatuhā Salāmun `Alaykum Ṭibtum FādkhulūhāKhālīdīna</i>
AhmedAli	اور وہ لوگ جو اپنے رب سے ڈرتے رہے جنت کی طرف گروہ گروہ لے جانے جائیں گے یہاں تک کہ جب وہ اس کے پانچ جائیں گے اور اس کے دروازے کھلے ہوئے ہوں گے اور ان سے اس کے داروغہ کہیں گے تم پر سلام ہو تم اچھے لوگ ہو اس میں ہمیشہ کے لیے داخل ہو جاؤ
Jalandhry	اور جو لوگ اپنے پروردگار سے ڈرتے ہیں ان کو گروہ گروہ بنا کر بہشت کی طرف لے جائیں گے یہاں تک کہ جب اس کے پاس پانچ جائیں گے اور اس کے دروازے کھول دیئے جائیں گے تو اس کے داروغہ ان سے کہیں گے تم پر سلام ہو تم بہت اچھے رہے۔ اب اس میں ہمیشہ کے لیے داخل ہو جاؤ
YusufAli	And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened: and its Keepers will say: "Peace be upon you! Well have ye done! Enter ye here, to dwell therein."
M.Khan	And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salāmun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein."
Pickthal	And those who keep their duty to their Lord are driven unto the Garden in troops till, when they reach it, and the gates thereof are opened, and the warders thereof say unto them: Peace be unto you! Ye are good, so enter ye (the Garden of delight), to dwell therein;
Shakir	And those who are careful of (their duty to) their Lord shall be conveyed to the garden in companies; until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Peace be on you, you shall be happy; therefore enter it to abide.

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾

Is due to Allah	لِلَّهِ	All the praise	الْحَمْدُ	And they will say	وَقَالُوا
His promise	وَعْدَهُ	Has fulfilled	صَدَقَنَا	Who	الَّذِي
We cal dwell	نَتَبَوَّأُ	The land	الْأَرْضَ	And has made us inherit	وَأَوْرَثَنَا

The Holy Quran

The Troops

Sura # 39 – 75 Verses - Makkah

سورة الزمر

Where	حَيْثُ	Paradise	الْجَنَّةِ	In	مِنْ
A reward	أَجْرُ	How excellent	فَنِعْمَ	We will	نَشَاءُ ۖ
				For the workers	الْعَامِلِينَ

Translit	Wa Qālū Al-Ĥamdu Lillāhi Al-Ladhī Ṣadaqānā Wa `dahu Wa 'Awrathanā Al-'Arḍa Natabawwa'u Mina Al-Jannati Ĥaythu Nashā'u Fani'ma 'Ajru Al-'Āmilīna				
AhmedAli	اور وہ کہیں گے اللہ کا شکر ہے جس نے ہم سے اپنا وعدہ سچا کیا اور ہمیں اس زمین کا وارث کر دیا کہ ہم جنت میں جہاں چاہیں رہیں پھر کیا نوب بدلہ ہے عمل کرنے والوں کا				
Jalandhry	وہ کہیں گے کہ خدا کا شکر ہے جس نے اپنے وعدہ کو ہم سے سچا کر دیا اور ہم کو اس زمین کا وارث بنا دیا ہم بہشت میں جس مکان میں چاہیں رہیں تو (اچھے) عمل کرنے والوں کا بدلہ بھی کیا نوب ہے				
YusufAli	They will say: "Praise be to Allah, Who has truly fulfilled His promise to us, and has given us (this) land in heritage: we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!"				
M.Khan	And they will say: "All the praises and thanks are to Allāh Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious good) workers!"				
Pickthal	They say: Praise be to Allah, Who hath fulfilled His promise unto us and hath made us inherit the land, sojourning in the Garden where we will! So bounteous is the wage of workers.				
Shakir	And they shall say: (All) praise is due to Allah, Who has made good to us His promise, and He has made us inherit the land; we may abide in the garden where we please; so goodly is the reward of the workers.				

وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ۖ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾

Surrounding	حَافِّينَ	The angels	الْمَلَائِكَةَ	And you will see	وَتَرَى
The Throne	الْعَرْشِ	Around	حَوْلِ	From all	مِنْ
Of their Lord	رَبِّهِمْ ۖ	The praise	بِحَمْدِ	Glorifying	يُسَبِّحُونَ
With truth	بِالْحَقِّ	Among them	بَيْنَهُمْ	And will be judged	وَقُضِيَ
Is due to Allah	لِلَّهِ	All praise	الْحَمْدُ	And it will be said	وَقِيلَ
		Of the worlds	الْعَالَمِينَ	The Lord	رَبِّ

Translit	Wa Tarā Al-Malā'ikata Ḥāffīna Min Ḥawli Al-'Arshi Yusabbihūna Biḥamdi Rabbiḥim Wa Qudīya Baynahum Bil-Ḥaqqi Wa Qīla Al-Ĥamdu Lillāhi Rabbi Al-'Ālamīna				
AhmedAli	اور آپ فرشتوں کو حلقہ باندھے ہوئے عرش کے گرد دیکھیں گے اپنے رب کی حمد کے ساتھ تسبیح پڑھ رہے ہیں اور درمیان انصاف سے فیصلہ کیا جائے گا اور سب کہیں گے سب تعریف اللہ ہی کے لیے ہے جو سارے جانوں کا رب ہے				
Jalandhry	تم فرشتوں کو دیکھو گے کہ عرش کے گرد گھیرا باندھے ہوئے ہیں (اور) اپنے پروردگار کی تعریف کے ساتھ تسبیح کر رہے ہیں۔ اور ان میں انصاف کے ساتھ فیصلہ کیا جائے گا اور کہا جائے گا کہ ہر طرح کی تعریف خدا ہی کو سزاوار ہے جو سارے جہان کا مالک ہے				

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سورة الزمر

YusufAli	And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise of their Lord. The Decision between them (at Judgment) will be in (perfect) justice. And the cry (on all sides) will be "Praise be to Allah the Lord of the Worlds!"
M.Khan	And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth, and it will be said. All the praises and thanks are to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)."
Pickthal	And thou (O Muhammad) seest the angels thronging round the Throne, hymning the praises of their Lord. And they are judged aright. And it is said: Praise be to Allah, the Lord of the Worlds!
Shakir	And you shall see the angels going round about the throne glorifying the praise of their Lord; and judgment shall be given between them with justice, and it shall be said: All praise is due to Allah, the Lord of the worlds.